

Employing Sense-Appealing Images in Sermons for the younger Generation in South Korea

By

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for the degree of Master of Theology at the University of Stellenbosch**



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Declaration

By submitting this dissertation electronically, Yun Seo, hereby declare that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted to any other university or tertiary institute for a degree.

Signature:

Date:

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Abstract

This research began because of a concern that most Korean churches are not applying sense-appealing images in sermons. Only a number of Korean churches make use of sense-appealing images in sermons and this context promotes many problems. The applying of the sense-appealing images in sermons would be able to remedy the problem that the Korean preachers have, as it could be a solution to using a method when preaching to the younger generation.

Presently, many youth group leaders of preachers have a challenging experience because of the communication difficulty between them and the youths. The younger generation finds the sermons tedious and uninteresting because of the preacher's monotonous pattern and traditional format of the sermons. These traditional types of sermons cause various issues between the preachers and the younger generation.

The first challenge concerning the form of the sermon is a major challenge in Korean churches because they do not relate to the cultural changes in the present generation. It has caused cultural conflict between the preacher and the image generation, for the reason that modern people are living in a high technology culture. In particular, the younger generation has become very sensual due to cultural changes.

The second challenge is that preachers, although sometimes developing technologically, are unduly stubborn about changing the traditional sermon to the method of the sense-appealing images, in spite of a rapidly development high technology and changing world culture. This situation is creating a cultural gap between the preacher and the younger generation. A lack of interest among other consequences leads to a significant decrease in youth membership in Korean churches. This phenomenon thus requires investigation and comprehension in order to address it and to find a solution for this problem.

The third challenge is that preachers are hardly applying image words, picture language or any visual aids in sermon deliveries. However, preachers must remember that most of the

younger generation today, are used to sense based learning languages and information which have been developed with the aid of multimedia. The traditional sermon language becomes insufficient, and the youth people in particular, become impatient and bored, and therefore they attempt to abscond from that situation.

If the preacher directs special attention to relevant matters through sense-appealing images in the sermons, then the youths' concentration will be retained due to their culture, where the five senses are continuously stimulated by high technology. Sense-appealing images used in sermons as a tool for illuminating texts will evoke a greater degree of concentration in sermons, which will guide to further inquisitiveness – enough for the younger generation to actively take part in the sermon and the gospel. The sense-appealing images in sermons would be suitable to fill the gap and would be a progressive movement towards the preachers and the youth by joining them through this form of sermon, which is utilising the new technologies and therefore these would appeal more to the younger generation and create more biblical awareness and interest for them, within the Korean church.

Undoubtedly, the sense-appealing images in sermons are not a perfect method and this form of sermon has some of its own limitations. But, on the other hand, the sense-appealing images in sermons are surely an application instrument that will be able to improve the form of preaching for the preachers, will enable them to influence the younger generation more profoundly in their biblical growth and understanding in the Korean Church.

Opsomming

Hierdie navorsing het begin uit die kommer dat meeste Koreaanse kerke nie beelde in preke ontplooi wat die sintuie aangryp nie. Slegs enkele Koreaanse kerke maak gebruik van sintuiglike-aanlokkende beelde in kerke en hierdie tipe konteks lei tot vele probleme. Die toepassing van sintuiglike-aanlokkende beelde in preke sal die probleem wat Koreaanse predikers het oplos, aangesien dit die oplossing kan wees met die oog op 'n metode om vir die jonger generasie te preek.

Baie leiers van jeuggroepe of predikers beleef vandag die uitdagende ervaring vanweë die problematiese kommunikasie tussen hulle en die jeug. Die jonger generasie vind die preke vervelig en oninteressant as gevolg van die prediker se monotone aanbieding en die tradisionele formaat van die preke. Hierdie tradisionele tipe preke lei tot verskeie twispunte tussen die predikers en die jonger generasie.

Die eerste uitdaging is die vorm van die preek, en dit is 'n groot uitdaging in Koreaanse kerke omdat hulle nie tred hou met die kulturele veranderinge in die huidige generasie nie. Dit het gelei tot kulturele konflik tussen die prediker en die beeld generasie, aangesien moderne mense in 'n kultuur van hoë tegnologie leef. Die jonger generasie in besonder het baie sintuiglik-gedrewe geword deur kulturele verandering.

Die tweede uitdaging is dat predikers soms, ten spyte van die vinnige ontwikkeling van hoë tegnologie en die veranderde wêreld kultuur, oormatig hardkoppig is oor die verandering van die tradisionele preek na 'n metode van sintuiglik-aanloklike beelde. Hierdie situasie skep 'n kulturele gaping tussen die prediker en die jonger generasie. 'n Gebrek aan belangstelling en ander gevolge lei tot 'n aansienlike afname in jeug lidmaatskap in Koreaanse kerke. Hierdie verskynsel benodig daarom ondersoek en beter verstaan om dit aan te spreek en 'n oplossing vir hierdie probleem te vind.

Die derde uitdaging is dat predikers selde van enige beeldende woorde of visuele hulpmiddels in die preeklewering gebruik maak. Predikers moet egter in ag neem dat meeste

van die jonger generasie vandag gewoond is aan sintuiglike gebaseerde leertaal en inligting wat met die hulp van multimedia ontwikkel is. Die tradisionele preektaal word onvoldoende en die jongmense in besonder word ongeduldig en verveeld; daarom probeer hulle van die situasie ontsnap.

As die prediker spesiale aandag op relevante sake rig deur sintuiglik-aanloklike beelde in die preek sal jongmense se konsentrasie behoue bly as gevolg van hulle kultuur, waar die vyf sinuie voortdurend deur hoë tegnologie gestimuleer word. Sintuiglik-aanloklike beelde wat in die preek gebruik word om tekste toe te lig sal 'n hoër graad van konsentrasie in preke uitlok, wat sal lei tot verdere nuuskierigheid – genoeg vir die jonger geslag om aktief deel te neem aan die preek en die evangelie. Die sintuiglik-aanloklike beelde in preke sal toepaslik wees om die gaping tussen die progressiewe beweging na die predikers en die jeug te vul deur hulle saam te bind in hierdie preekvorm, wat nuwe tegnologie gebruik en daarom meer aantreklik vir die jonger geslag sal wees en in die Koreaanse Kerk groter Bybelse bewussyn en belangstelling in hulle kan wek.

Die sintuiglik-aanloklike beelde in preke is sonder twyfel nie 'n perfekte metode nie en hierdie preekvorm het weer sy eie beperkinge. Aan die ander kant is sintuiglik-aanloklike beelde in preke sekerlik 'n instrument van toepassing wat dit moontlik sal maak vir predikers om die vorm van die preek te verbeter en die jonger generasie meer te beïnvloed in hul Bybelse groei en verstaan in die Koreaanse Kerk.

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1. INTRODUCTION

1.1. Background and Motivation of Research

A youth pastor once stayed in South Korea for four years, preaching sermons to a youth group, but he had a challenging experience because of the communication difficulty between him and the youths. The youths found the sermons tedious and uninteresting due to the monotonous pattern and traditional format of the sermons. In this study, it will be argued that there is a need for research to find new ways of delivering sermons that would speak to the younger generation in a new culture and in a changing world. Babin (1991:4) confirms that, “The problem with simple audiovisual communication, then, was not the audiovisual media themselves, but a radical change in the culture of young people that called for an equally radical change in forms of communication. A new type of human functioning, a new type of school, family, and society was being born”. In this case, the emphasis is on the youths and how they communicate. Many churches have become concerned about the decrease in the number of young people in the church, and churches in most countries probably experience similar challenges.

Cilliers (2004:14) has noted that developments in modern scientific communication denote immense challenges for traditional preachers who attempt to preach to an audience tightly connected to modern culture. The modern congregation finds it difficult to concentrate in church due to the disconnection between their modern way of doing things and the traditional way of preaching. Thus, a new imaginative trend of preaching, which meets the need of the modern culture seems necessary.

Most young people now live in a new culture which is rapidly changing. They are daily in tune with modern technology and devices in the form of super high speed internet, fourth generation (4G) networks, smart phones, three dimension TVs, movies, 3D on/offline games, and online shopping, reading and chatting with friends. Technology is part of their life. They can access loads of information anytime through their smart phones. They are a generation that is used to five senses’ simulation programs. The South Korean based Samsung

Electronics Corporation issued a press release on one of the latest advances in electronic communication thus:

Samsung Electronics announced Sunday that it has developed technology that allows data transmission on fifth-generation (5G) networks for the first time in the world. The world's largest electronics maker by revenue said that its new wireless technology successfully sent and received data at a two-kilometer distance at a download speed of 1 gigabyte per second at 28 gigahertz wavelength, by which users can download an entire movie in less than a second. The company plans to commercialize the 5G networks by 2020 and expects its most recent achievement to speed up an international standardization for the next-generation wireless system.¹

Without a doubt, most South Korean youths are enjoying various internet developments through the cyber world. They enjoy easy and speedy access to the Web and can download data or surf the Web almost anywhere using their cell phones. For instance, they can download an 800Mega bites movie in only 43 seconds, eight books in one second, one music video in one second and seventeen sheets of image in a second. They continue to desire the latest model of equipment, higher technology, and greater speed, and prefer the transformation that the new way of life and culture offer. Recently, SK Telecom, the nation's top mobile carrier announced to the public that:

Samsung said in a separate statement that its SHV-E330S Galaxy mobile phone is designed for the new network, in which the data processing speed is 150 megabits per second. The announcements by both companies came as the Ministry of Science, ICT and Future Planning plans to auction spectrums including a 1.8-gigahertz frequency, regarded as the "golden spectrum" in August at the earliest amid growing consumer need for faster networks.²

From the above statement, it is clear that society is making great strides in technology. However, because many preachers preach without understanding the youth culture their sermon fails to communicate with the younger generation. Not only do the preachers experience difficulties because of lack of understanding of youth culture, they also sometimes

¹ Samsung Unveils Core 5G Technology 2013. Available Online at: http://www.koreatimes.co.kr/www/news/tech/2013/06/419_135547.html [Accessed 22 June 2013].

² SKT Launches Faster LTE Service 2013. Available Online at: http://www.koreatimes.co.kr/www/news/tech/2013/06/133_138194.html [Accessed 26 June 2013].

lack the appropriate skills of communicative preaching, and may not follow the trends in preaching, etc.

1.2. Problem Statement

In most Korean churches, one does not hear imaginative sermons that also appeal to the senses because majority of the preachers expound the word of God to their congregation using traditional sermon patterns and forms which comprises mainly of the homological character of the sermon, archaism of the sermon, lectionary preaching and categorical point-making sermons, etc. According to Buttrick (1994:67), “Preaching is Christian faith explaining itself anew with imagination and precision ‘That it is this or that it is that’ beyond the rotten slogans and leftover clichés from a previous age analogies.”

Indeed, one advantage of traditional sermon development is that the point of the sermon is coherent from the beginning and can be consolidated throughout the sermon (Greidanus 1988:143). However, this overemphasis results in a lack of communication between the traditional sermon of a familiar preacher and the modern culture of an imaginative and familiar congregation. Buttrick (1994:99) remarks that, “Of course, you will choose vivid imagery because nowadays people think through imaging. Homiletic method has to change because, surprisingly enough, we have.”

In the Korean church context, this situation poses some challenges, as communication becomes difficult just as it is difficult to conceive the benefits that imaginative sense-appealing sermons can offer.

1.2.1. Cultural Conflict between the Preacher and the Image Generation

A major challenge in Korean churches is the cultural conflict between the preacher and the image generation. Most people are living in a modern and developed culture. In particular, young people have become very sensual due to cultural changes. For example, they enjoy watching and hearing three dimensional movies, games, music and television, etc. Subjects are even offered in school which focus on three-dimensional programming. Cilliers (2012:85)

comments on this point:

On our way to work a gallery of images accompanies us: advertisement boards, bill boards, election posters and road signs-at night with neon lights flickering and winking their messages at us. When we switch on the computer at work, the icons take us on a tour of cyberspace, where sound and colour, images and movement show and unfold new worlds; one-dimensional, two-dimensional, three-dimensional, multi-dimensional – who knows where these “virtual realities” will end?

Regrettably, many preachers seem to be disinterested in or even seem to misunderstand the new youth culture. Even if they are interested in and actually understand the culture of the younger generation, applying that in the context of a sermon is never simple. This issue is a great dilemma to preachers who are mandated by God to preach the word of God. In order to meet the needs of this three-dimensional sensitive generation, the church should practically apply imaginative sense-appealing sermons that would employ, for example, “picture language” (Wallace 1995:17) in sermon presentation.

1.2.2. Undue Insistence on the Traditional Sermon Method in a Rapidly Changing World Culture

A second challenge is that preachers sometimes seem to insist unduly on the traditional sermon method in spite of a rapidly changing world culture. The monological character of the sermon, archaism of the sermon, lectionary preaching and categorical point-making sermons in traditional sermon methods are never unnecessary in conveying the word of God. Craddock (1979:12) says that “It is an error to blame theology for the powerlessness of the traditional pulpit language; we preach in a radically changed situation.” However, preachers should acknowledge a changing communication method developed with the help of multimedia. In particular, the new youth culture promotes vision, hearing, taste, smell and touch while demanding interesting, exciting, fast, and sensitive approaches.

For this reason, preachers need to overcome traditional sermon method and seek a new trend for the present and upcoming generations. Buttrick (1994:80) confirms that, “The task of our age is not only to speak the gospel but also to find and form new ways of preaching for an

emerging new human consciousness.” It should be noted that many electric, computer, gaming and other companies promote five senses (vision, hearing, taste, smell, touch) 3D, 4D simulation programs that would interest the younger class. Previously, these kinds of programs only functioned with vision and hearing but recently, some programs have been developed which now make use of vision, hearing and touch. According to Meyerson:

One of the most intriguing aspects of this shift is our ability to give machines some of the capabilities of the right side of the human brain. New technologies make it possible for machines to mimic and augment the senses. Today, we see the beginnings of sensing machines in self-parking cars and biometric security—and the future is wide open. This year, we focused the IBM Next 5 in 5, our 2012 forecast of inventions that will change your world in the next five years, on how computers will mimic the senses: Touch: You will be able to reach out and touch through your phone, Sight: A pixel will be worth a thousand words, Hearing: Computers will hear what matters, Taste: Digital taste buds will help you to eat healthier, Smell: Computers will have a sense of smell.³

Despite a cultural change in preaching methods, many preachers still do not seem to consider the use of imaginative sense-appealing sermons. Only by recognizing imaginative sense-appealing features will transformation in the preaching event become evident.

Recent trends show that the cultures of the secular world have been brought into the church resulting in the transformation of the church. The youths are the victims of this cultural phenomenon. Majority of church goers are gradually making their way out of the church due to the tediousness of the sermons. What the preacher preaches does not necessarily correlate with the needs and lives of the youth – the future generation (Cilliers 2004:16).

Unfortunately, most pastors still use and adhere to traditional sermon methods and the sermons are often not well received. Making no effort to find an appropriate method of delivering sermons to a younger generation of people is a major contributing factor to the decrease in the number of youths in churches.

In an attempt to respond to this dilemma, the proposed study will focus on the practical application of imaginative sense-appealing sermons which use picture words in a way that

³ Bernard Meyerson is the chief innovation officer at IBM in America. Bernard Meyerson. Available Online at: http://www.ibm.com/smarterplanet/us/en/ibm_predictions_for_future/ideas/ [Accessed 30 June 2013].

would eliminate the disadvantages of the traditional sermon and awake the interest of young people in contemporary sermons.

1.2.3. The Absence of Image Language in Sermon Delivery

The third challenge is that preachers use a little image or picture language in sermon delivery. Wilson (1989:85) remarks that, “The process of identifying concerns of the sermon/homily is essential for imagination in preaching”. However, many Korean church pulpits continue to use the traditional approach to sermon delivery and the form of preaching language includes logical language as well as demonstrative, authoritative and analytic language (Kim 2000:161)⁴. However, many modern congregations are used to sense based languages developed with the aid of multimedia. The traditional sermon language becomes inadequate, and young people in particular become impatient and bored therefore they attempt to abscond from that context.

Consequently, preachers need to pay attention to the marketing strategies that companies use to captivate the younger generation and adapt their preaching language to align with the youth’s multimedia culture so that the preacher declares the truth of God’s word to the youths in a sensitive and imaginative way. Kearney (1988:344) says that “The language of commodified images spreads out to include everywhere and everything”. In order for the younger generation not to be oblivious of biblical imagery it is important for the preacher to contextualize images and to make them relevant to contemporary society (Wallace 1995:10).

Ultimately, sermons that appeal to the senses will help the younger generation to ultimately understand the living word of God and find it interesting.

1.3. Aim of Research

The aim of this research is to propose that sense appealing sermons that use images be

⁴ Kim is a professor of homiletics at the Presbyterian College and Theological Seminary in Korea. He studied at Columbia Theological Seminary (Th.M.), Union Theological Seminary and Presbyterian School of Christian Education (Ph.D.) in America. Kim, Unyoung 2000. 새로운 설교패러다임에서의 설교언어 (A New Paradigm in the Language of Sermon Preaching). Available Online at: <http://blog.naver.com/sabangs?Redirect=Log&logNo=80164026923> [Accessed: 09 July 2013].

offered to the younger generation of Koreans who now live in a rapidly changing cultural context, and who seem to have little or no interest in sermons that are based on the traditional approach. The research therefore could help to overcome the generational and cultural gap between the preacher and the young people. In order to accomplish this, the research will consider the culture of the youths with regards to communication and the advances in multimedia technology, changes in communication techniques, and the advantages and disadvantages of using sense appealing language and images or picture language in Korean churches.

1.4. Research Methodology

To achieve its goal, the research will espouse Richard Osmer's practical theological methodology. The methodology comprises of four tasks which respond to the following four questions: What is happening? Why is this happening? What ought to be happening? How might we respond? The four tasks are the descriptive-empirical task, the interpretive task, the normative task and the pragmatic task (Osmer 2008:4).

At the stage of the first task, the *descriptive-empirical task*, the researcher gathers information that helps to distinguish between the pattern and the dynamics in particular situations, episodes, or contexts (Osmer 2008: 4, 11-12, 37-39). The proposed research will focus on Korean preaching related to the youths' culture of modern multimedia and communication technology. In chapter 2, it will investigate the youth's cultural background in youth ministry, in the Korean church context.

The second *interpretive task* draws on theories from the arts and sciences to better understand and explain patterns, dynamics and situations (Osmer 2008:4, 83-84).

Therefore, in chapter 3, the study will understand the history of sense-appealing images in the Korean Church. The outline of sense appealing images will be examined in relation to sermons, which use homiletic sense-appealing images and technological sense appealing images.

The third task, the *normative task*, shows that theological concepts make the most use of interpretive elements in particular contexts, episodes and situations to construct ethical norms that guide our responses (Osmer 2008:4, 131). As regards to this task, the research will investigate a hermeneutics of images or picture language in the Bible and C.H. Spurgeon's use of sense-appealing images in sermons, as well as the sermons which employ images that appeal to the senses. In addition, chapter 4 will make an analysis of the five senses in the Bible and C.H. Spurgeon's sermons.

The last stage is the *pragmatic task*. In this phase, action strategies that can influence situations in ways that are desirable will be determined (Osmer 2008:4, 175-176). Chapter 5 will investigate the advantages and disadvantages of sermons which employ the sense-appealing images and how a coherent application of the method can positively influence the preaching ministry to youths in the Korean Church context.

Lastly, Chapter 6 will offer some practical suggestions and present the findings of this research.

1.5. Research Question

The question this study will attempt to answer is: Why do we require sense-appealing images in contemporary sermons for the younger generation? Today's youths are living in the era of high advances in multimedia technology. They can exchange a lot of information at high speed by means of TV, internet and cell phones. Moreover, their communication culture relies mostly on audio-visual elements and patterns as well as the use of three dimensions programs and virtual programs. Thus, the assumption in the proposed research is that sermons which employ images that appeal to the senses will stimulate the interest of young people and help them to understand the gospel message faster and better. Such sermons will evoke cultural sympathy from young people and a familiarity between them and the preacher while also inducing in these youths positive participation and involvement in worship.

1.6. Delimitation of Study

The proposed study will be limited to sermons that make use of images that appeal to young people in the preaching ministry of the Korean Church today. In the investigation, traditional language which is favoured by most preachers will be compared with picture language. Many preachers seem to show much disinterest in and lack of understanding of the new culture of youths and their multimedia world. However, it is not the visualized task of this study to outline all the problems inherent in sermons that employ sense appealing images. Therefore, only the critical issues relating to the image sermon and to picture language will be examined.

2. Preaching to Youths in the Korean Church Context

The researcher will examine the context of Korean preaching related to the youths and their culture of modern multimedia and communication technology, in this chapter, where Osmer (2008: 4) of the first question to be research will be “What is going on” in contemporary preaching to youths in the Korean church? The purpose of this chapter is to key point the problems of current Korean preaching and the younger generation, particularly, the problems of sermon delivery methods using modern multimedia and the communication technology of the youth’s new culture. Firstly, the researcher will be researching the realities of preaching to youths in the Korean church. Secondly, there is the studying of an effect of modern multimedia and communication technology on youths in the church, will be considered. Finally, the researcher will be dealing with cultural conflict between the preacher and the image generation.

2.1 The realities of preaching to youths in the Korean Church

The contemporary sermon form in the Korean church is tailored for the older generation and those in mid-life, and does not take into consideration what young people think about preaching. Youths in the Korean church seem to have interesting opinions about sermons and worship. According to a study by Lee, young people still consider sermons as an important factor in their life of faith (Lee 1996:98).⁵ Lee’s study shows that youths have various views on the importance of preaching as outlined below:

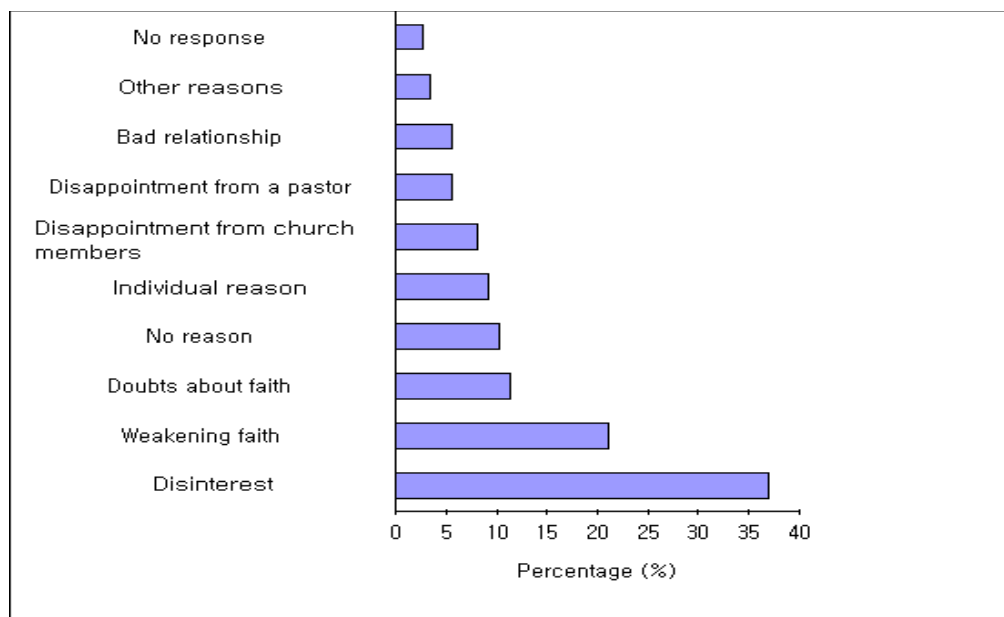
- 1) Preaching is the word of God and the word of truth (42.5%)
- 2) Preaching is about Jesus and produces faith in Jesus (42.2%)
- 3) Preaching is instructive and honourable (5.0%)
- 4) Preaching is only formal words (3.2%)
- 5) Most sermons are very difficult to understand and tedious (2.4%)
- 6) Preaching is interesting (1.0%)
- 7) Others (3.7%)

⁵ Lee, J 1996. *청소년 그들은 무엇을 원하는가* (What Do Young People desire?).

As the Korean church does not consider young people, they continue to show apathy towards preaching. According to the Kidok Daily Newspaper, the Korean University missionary group leader, Pastor Park, announced in 2013 the result of a study that focused on 1,438 university freshmen. The study shows that the reasons for the exodus of youths from the church could be counted on one's fingers.⁶ These include: (1) Disinterest in church 37.0%; (2) Weakening faith 21.0%; (3) Doubts about faith: 11.4%; (4) Personal reasons 9.1%; (5) Disappointment from church members 8.0%; (6) Disappointment from a pastor 5.5%; (7) Bad relationship with church people or ministers 5.5%.

A recent study discovered that many young people are leaving the church for various reasons. They are losing interest in the church for reasons noted in the chart below:

Table1: Reasons for discontinuing church attendance
(Korean University Missionary Group 2013)



The leader of the YSK Pastor Kim conducted the third youth ministry convention titled, the “Next Wave Convention” in the church on Yangjae Onnuri campus from 20th to 22nd of June

⁶ Korean University Missionary Group’s Campus Crusade for Christ (CCC). Available Online: <http://www.kidok.com/news/articleView.html?idxno=80424> [Accessed: 17 September 2013].

2011. The “Next Wave Convention” is an annual event organized by the YSK in order to educate college students about the Korean church. During the last conference, Pastor Kim noted that, “Presently, youth ministry in the Korea church is dying and young people are leaving the church as preachers ignore the importance of reaching out to youths. In addition, because programs in the Korean church do not take into consideration youth culture, young people become confused about their place in the church”.⁷

The question is, what do young people think about church outside the church? According to David Kinnaman and Gabe Lyons, between the ages of 16 and 29, the emotional reaction of youths to Christianity is sometimes characterized by hostility, indignation and contempt. The reasons for this include the following:

(1) A contrary homosexuality 91% (2) a critical 87% (3) hypocrisy 85% (4) old-fashioned approach 78% (5) excessive politics 75% (6) absenteeism 72% (7) insensitivity to the neighbourhood 70% (8) boredom 68% (Kinnaman & Lyons).⁸ Although the study reflects the situation in the American church, the result is not much different from the situation in the Korean church.

David Kinnaman and Gabe Lyons have noted that youths leave church for six different kinds of reasons namely:

- 1) Overprotectiveness: 25% of young people between age eighteen and age twenty-nine see the church “as a creativity killer where risk taking and being involved in culture are anathema,” that is, in terms of music, movies, culture and technology, etc. (2011:92).
- 2) Shallowness: 30% thought church is boring, 25% responded that faith has no resonance with them and 20% of the young people said they could not find God through church experience.

⁷ YSK is Youth Specialties in South Korea. Available Online: <http://www.christiantoday.co.kr/view.htm?id=247639>. [Accessed: 18 September 2013].

⁸ David Kinnaman and Gabe Lyons 2007. “*Un-Christian*”: *What a New Generation Really Thinks About Christianity*. Available Online: <http://missionlife.kukinews.com/article/view.asp?arcid=0006642284>. [Accessed: 18 September 2013].

3) Anti-science: 33% of the youths saw faith and science as irreconcilable, and even thought that “science appears to welcome questions and scepticism, while matters of faith seem impenetrable” (2011:93).

4) Sexual: 20% of thought that religious rules, particularly, sexual mores are oppressive to the individualist attitude of young adults.

5) Exclusive: 30% saw that in the present era of pluralism and multi-culture, the church seemed too exclusive.

6) Doubt: 33% of the youths do not believe that the church is a safe place to express their doubts, and 25% would like to talk about such doubts.⁹

According to the Kukmin Daily News, there is no official statistics of the number of young people in the Korean church but the estimate is about 5%. Of the 16, 002,786 members of the General Assembly of the Presbyterian Church in Korea (Tonghap) at the end of 2009, the number of undergraduate youths was 5.8%. A number of young people attend the God’s Will Church and the Dongan Church when they are in middle and high school but around 70% of them leave church after they are 20 years old.¹⁰

Professor Gu J and Pastor Kim were appointed by a special teacher’s institute in the new year to research the subject of “middle and high school students’ restoration and growth strategy”. They were to investigate the factors responsible for the exodus of youths from the church. They found that the church continues to adhere to a 19th century approach to missionary work which neglects youths’ changing lifestyle and culture while teachers feel obliged to bridge the cultural gap between the younger generation and the church’s environment of inferior education through a variety of teaching methods designed to address absence of youths from the church.¹¹

⁹ David K 2011. *You Lost Me: Why Young Christians Are Leaving the Church*. Available Online: <http://missionlife.kukinews.com/article/view.asp?arcid=0006642284>. http://thegospelcoalition.org/themelios/review/you_lost_me/. [Accessed: 18 September 2013].

¹⁰ The Kukmin Daily Report is a Christian newspaper in South Korea. Available Online: <http://missionlife.kukinews.com/article/view.asp?gCode=mis&arcid=0004614352&code=23111111> [Accessed: 19 September 2013].

¹¹ Gu J is the professor of social pedagogy in *graduate studies* at a college of education in Seoul University in Korea. Available Online: <http://blog.naver.com/eithy2?Redirect=Log&logNo=30107704854> [Accessed: 21 September 2013].

Most of the younger generation find church boring and uninteresting and turn their backs on the church. Preaching plays an important role in the worship service in the Korea church, but a large majority of youths feel alienated by preaching because of a different youth culture.

2.2 Effects of modern multimedia and communication technology on youths in the church

One of the highlights of 21st century science and technology breakthroughs is the smart phone. The present generation is called “the smart phone generation” because they utilize multimedia and communication technology via the smart phone and they can enjoy its high technology by using its various applications such as; on/off-line games, chatting with people, internet shopping, face book, skype, reading books and magazines, watching movies as well as TV programs and sports, growing cyber-pets, shooting photos and films, listening to the radio, music and mp3, and making payments for traffic fines and tickets for other public services (e.g. bus, train, subway, taxi). Consequently, young people have made the smart phone their friend and therefore multimedia and communication technology have become an inseparable part of their lives.

According to the Seoul Metropolitan Office of Education, the National Youth Policy Institute carried out a recent study which discovered that 70% of Koreans use smart phones; that means, seven out of ten adults use smart phones. In the case of young people, 80%, that is, eight out of ten youths, use smart phones.¹²

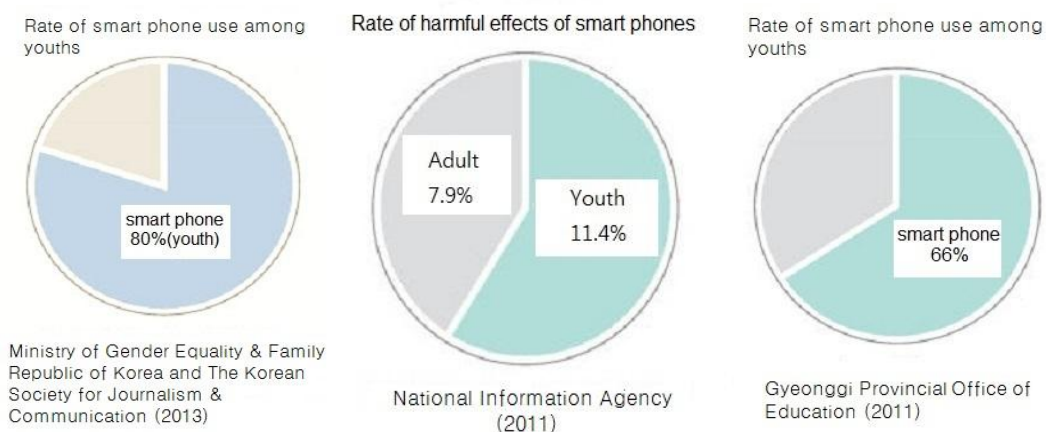
The major advantage of the smart phone lies in the fact that it is portable and handy; its main attraction is in the convenience. If a user needs to get some information, all they need is internet connection and they can obtain the information anywhere or anytime from their smart phone. As a result, the smart phone has become a strong tool of addiction. Although the use of smart phones helps to improve the quality of human life, indiscreet usage could be harmful to young people. According to a Busan daily newspaper, smart phone addicts often

¹² The Seoul Metropolitan Office of Education was set up to enhance the essentials aspects of education, promote teachers' self-efficacy, create an atmosphere of reassurance in schools, strengthen support for students from vulnerable sectors and establish a Seoul learning community for all citizens. Available Online: <http://blog.naver.com/seouledu2012/110176500909> [Accessed: 17 October 2013].

experience a harmful effect for e.g.: weak eyesight, decline in physical strength and sleep disorders. The problem of phone addiction has escalated from being a school problem to societal problem. Youths are addicted to their smart phones for various reasons but the main reason appears to be that they have no outlet for relieving themselves of stress especially the stress caused by the government-sponsored scholastic aptitude tests, and this deepens their loneliness.¹³

Further, young people often enjoy KakaoTalk, games, Facebook and music on their smart phones. However, the proliferation of smart phones creates serious social problems for youths. In 2011, the National Information Agency conducted a research on the harmful effects of the use of smart phones by those between 10 and 49 years of age. The result shows that smart phones have harmful effect as previously mentioned cause harm to 8.4% of smart phone users with 7.9% being adults and 11.4% youths. In terms of gender, females constituted 8.6% and males 8.2% of those affected by the use of smart phones.¹⁴

Table 2



Reports confirm that the use of smart phones has become widely popular in today's world.

¹³ The Busan Daily News is a local newspaper in Busan. Available Online: <http://news20.busan.com/controller/newsController.jsp?newsId=20130627000099> [Accessed: 17 October 2013].

¹⁴ The National Information Agency provides mid to long term strategy for the construction of u-Korea and actively supports the technologization of developing countries on the basis of co-operation with world's leading international organizations. Available Online: http://www.nia.or.kr/bbs/board_view.asp?boardid=201111281321074458&Order=010200&id=11189 [Accessed: 17 October 2013].

Furthermore, the smart phone has become a symbol of status and comfort, even among Christians. It is now used in church by a large majority in place of the Bible because they can easily search for Bible passages and hymns through smart phone Apps (applications) at the touch of the screen. Actually, when some preachers read the Bible or preach, they use smart phones instead of computers and Bibles and many youths equally read the Bible and hymns on their smart phones. Moreover, they exchange messages through SNS (Social Networking Services) and enjoy playing games during worship and prayer. There is no doubt that this causes distraction for other worshippers during the service.¹⁵

On the other hand, the Kukmin Daily News reports that even though the smart phone's free Apps are considered restrictive, using a smart phone is more convenient than a heavy Bible in the subway or bus, and during Bible study, it is easier to retrieve a scriptural phrase or hymn. Smart phones have become popular not only due to their speed and convenience, but also because they are portable and contain applications with extensive information about the Bible which many Christians find beneficial. In addition, young people listen to English sermons on the radio App of "the voice of hope" through America's Contemporary Christian Music. Christians use smart phone applications of Christian materials such as the Story Box Bible Series, God's People Read the Bible Chart, Contemporary Christian Music Love, A New Hymn, Lifove Bible, Daily Bible, My Lovely Bible, Holy Today, Good TV, Holyday, Praying Note, CGNTV Life, Holy Bible, Excel Bible, the Christian Radio and Yoido Full Gospel Church.¹⁶

Thus, modern multimedia and communication technology are like a double edged sword, bringing both great harm and much gain to the church. Namely, on the one hand, many youths and congregations are exchanging messages and playing games by the smart phone during the worship time, because they do not concentrate on worship. They also interrupt other youths and people worshipping. On the other hand, they can connect to the Bible,

¹⁵ Kukmin Daily News is a Christian newspaper in South Korea. Available Online: <http://missionlife.kukinews.com/article/view.asp?arcid=0007512759> [Accessed: 19 October 2013].

¹⁶ This newspaper article is in the Kukmin Daily News. *신앙생활 패턴 변화시키는 스마트 폰 (The Life of Faith Is Changed by the Smart Phone)*. Available Online: <http://missionlife.kukinews.com/article/view.asp?page=6&gCode=kmis&arcid=0004558459> [Accessed: 19 October 2013].

hymns, gospel songs and studying of the Bible through using multimedia and communication technology and they get information regarding the church programs easily through the internet. In particular, young people are quite vulnerable to the harmful effects of modern multimedia and communication technology; therefore, the church needs to guard against these by intensifying instructions in the word of God and praying for youths.

2.3 Cultural conflict between the preacher and the image generation

Korean preachers appeal mainly to rational or logical propositions when preaching in church. Kim (2005:49) observes that most Korean preachers are still using the “three points’ method” of preaching, the topical form of sermon and the logical deductive sermon method. The western church was under the influence of the Enlightenment, and for 300 years it used this type of sermon method.¹⁷ The Korean church is also bound to the same first century sermon form. For example, the volume which is a complete series of Korea sermons contains about 1,100 sermons, but about 80% of these are topical sermons. In general, they assume the form of a three points’ sermon.

There is a high possibility that the contemporary younger congregation members have a different view of morality from the preacher. Hence, when a preacher preaches on issues of morality to youths, the sermon may not stimulate interest or understanding in them. According to Cilliers (2004:15):

Others refer to the phenomenon of moralism that is still virulent in our preaching. Apparently, it continually creeps back into our sermons and, over many years, has conditioned so many that one could ask justifiably whether they can still hear the Gospel? Add to this the fact that traditional sermons are mostly introvert in essence, that, in fact, traditional sermons are concerned mainly with the religious needs of individuals, or perhaps congregations, but do not necessarily address the daily wider ethical and social needs and issues. This state of affairs goes hand in hand with the phenomenon of moralism. In fact, moralistic sermons are always unethical. And, sadly enough, this is how preaching mostly takes place in the institutional sense of the word. Surely, all of this is enough to cause sermonic fatigue to overwhelm you, especially if you intend to be a discerning listener to a sermon!

¹⁷ Kim U 2007. *설교 새롭게 하기 (Rethinking Preaching)*. Available Online: http://acha.pcts.ac.kr/~uykim/bbs/zboard.php?id=book&page=2&select_arrange=headnum&desc=asc&category=&sn=off&ss=on&sc=on&keyword=&snl=&divpage=1 [Accessed: 23 October 2013].

The point is, what is called the traditional sermon method cannot be overlooked or belittled. However, the method needs to undergo a change of apparel to fit the current trends. Peterson (1997:91) notes that:

Christian preachers, pastors, and teachers - those in the church who proclaim, converse, lecture, and listen - are in a better position today to discover and interpret the documents of the gospel message with accuracy and authenticity than their predecessors of several centuries. The reason is that ears are back. Hearing is once again the primary means of communication. For long centuries, learning was dominated by the printed word; and the characteristic experience with the word was of something seen, not heard. But electronic media dominate the communications scene today. These electronic media are primarily oral/aural, which is essentially what communications were in the years in which the biblical material was in formation. That means that contemporary humanity is closer in terms of communications experience to the first century than to the nineteenth.

Clearly, the culture of the present generation is changing from a “reading culture” to a “watching culture,” and under such circumstances, preachers who are interested in the genre of the biblical text must learn to incorporate imageries, metaphoric expressions and picture language that would convey the biblical author’s message (Joo 2004:16).¹⁸ If the preacher’s sermon does not adapt or respond to the current changes in youth culture, younger members of the congregation will continue to leave the church.

Furthermore, the Korean Church has not shown any deep interest in contemporary popular culture; but young people who are in the majority in the 21st century society and church are the most influenced by popular culture. They are deeply influenced by the trends of conversation and fashion promoted by popular culture. The church therefore needs to tailor the gospel message to reflect the aspirations of the younger generation that is under the influence of such culture.¹⁹ The Korean church is estranged from the society and popular culture and does not acknowledge changes in the culture of the society. Most preachers refuse

¹⁸ Joo S 2004. *영상세대를 향해 이렇게 설교하라 (Preaching Like This for the Visual Generation)*. Joo is the pastor of the Juan Presbyterian Church. He studied in the United States of America at Columbia Theological Seminary (Th.M.) and at Boston Theological Seminary (Ph.D.).

¹⁹ This newspaper article is in the Kukmin Daily News. 한국 교회의 21세기 과제 ‘문화 선교’ (*The Challenge of ‘Cultural mission’ in the 21st Century Korean Church*). Available Online: <http://news.kukinews.com/article/view.asp?page=1&gCode=kmi&arcid=0007123750&cp=nv> [Accessed: 24 October 2013].

to try out new methods of preaching and youths feel dissociated from church programs and the preacher's sermons. Buttrick (1994:83) concludes that, "We might have to learn to explore scripture in a new way and, yes to preach quite differently".

Many churches pay disproportionate attention to the older generation whose culture differs significantly from that of the younger generation, which is conditioned by the internet and visual images, especially to smart phones. Thus, the church leaders' ignorance of youth culture constitutes a serious problem. They ignore the culture of the younger generation while demanding full submission to their authority. However, the young people desire interactive communication as they live in a diverse and horizontal culture. Even though young people loathe the authoritarian approach adopted by preachers, the church refuses to yield to their interest.²⁰ For this reason, there is a severe cultural conflict and a generation gap between the preacher and the image generation in the church. According to Kim (2000:132-133), in the past, preachers looked out for the best approach to deliver the word of God, which when found was received with great excitement. However, it appears that current changes in culture and fashion have caused preaching to lose power and both the congregation and the preacher are confronted with a new crisis that points to the great need for change.²¹

Young people create a cultural space for themselves and live in a culture of their own making. They are also influenced more easily by their social context than any other generation. To them, the most important key is culture. Youth ministers need to understand therefore that an important aspect of their pastoral work is to become acquainted to the cultural code of the younger generation (Park 2010).²² On this, Babin remarks:

I recognized three characteristics of modern life that we must keep in mind in our approach to the younger generation: the resurgence of the imagination, the importance of affective

²⁰ The name of the blog is the Story of Achon. 제도권 교회에서 떠나는 청년들 (Young People Are Leaving the Church). Available Online: <http://blog.daum.net/ydmin3392/8923671> [Accessed: 26 October 2013].

²¹ Kim, U 2000. 변화하는 시대를 향한 몸부림 (*Struggling in the Time of Change*) Online: http://academic.naver.com/view.nhn?doc_id=10868398&dir_id=0&page=0&query=%EB [Accessed: 28 October 2013].

²² Park, J 2010. 포스트모더니즘 시대의 청소년 설교의 방향성 고찰 (*Consideration of the Character of a Youth Sermon in the Post-modernism Time*). Available Online: http://academic.naver.com/view.nhn?doc_id=41546700&dir_id=0&page=0&query=%ED [Accessed: 28 October 2013].

relations and values, and the dissolution of national and cultural frontiers... The society of information then is a society in which giving a new form is more important than producing material goods or even data. It is also a society in which professions that create new forms are more numerous and important than any other trades (Babin 1991:4, 12).

Thus, sermon trends would change when preachers understand youth culture and sentiments. Sermons will no longer be boring to young people when preachers no longer ignore their cultural background.

2.4 Conclusion

This chapter has shown that, at present, there is a homiletic crisis in the Korean church especially in terms of effective preaching to the younger generation. Preachers are not conversant with the rapidly changing youth culture and they persist in using the traditional sermon method. On the other hand, young people are equipped with modern multimedia and communication devices, and if they want to get information, they will immediately get it anywhere, anytime on their smart phone. These youths are at home with terms such as easy, simple, quick, rapid, and they have little patience. Their lives revolve around popular culture and they find preachers uninteresting compared to their new found love of current technological devices.

The cultural and generation gap between the preacher and the congregation only leads to conflict, causing many young people to leave the church. Preachers need to continuously probe and appreciate the culture of the younger generation for a resolution to this pressing problem.

3. HISTORY AND THE QUESTION OF SERMONS WITH SENSE APPEALING IMAGES

As noted earlier, this study aims to analyse sermon forms in the history of the Korean church, and in particular, the use of sense appealing images in sermons through Osmer (2008: 4) of the following second question to be research will be “Why is this going on” in understand history of sense-appealing images in the Korean Church? And: why do sense appealing images lack sermon delivery and why do preachers refrain from using sense appealing images in sermons in the Korean church? In this chapter, the researcher will examine what constitutes sense appealing images as well as their usage and development in history.

3.1. What is a sense appealing image?

This chapter will consider two kinds of sense appealing images the homiletic and technological. Advances in technology directly affect the five senses in today’s culture because new trends influence church audiences directly. Developments in modern science which result in a changing culture affect the church and its members because preachers also pay attention to latest cultural trends and advances in technology. On this point, Babin (1991:17) remarks: “Today, one must speak of technology, because the electronic technologies are shaping the new type of person and creating a world where national frontiers are disintegrating”.

3.1.1. Homiletic sense-appealing image

A sense appealing image appeals practically to the five senses of congregation members in the act of preaching or communication; that is, it stimulates their senses of sight, hearing, smell, taste and touch through a picture language or an image language. Joo (2004:97-98) explains that in a sense appealing sermon, the preacher presents a picture language through a metaphor, a simile or some other imagery so that a sensory response happens ensues from the heart of the audience. According to Mun (2002:240-41), sense appeal is originally a psychological term employed as a literary term to explain a sensory human experience. Psychology sees sense appeal as the object of sensory perception in human consciousness. However, the meaning of a sense appealing discourse in literature is different from the

psychological definition. As a literary term, sense appeal is a language used to consciously evoke a sensory object, and not the object of sensory perception itself. The sense-appealing language which is mostly metaphorical awakens a sensory object. It contains linguistic imageries such as a metaphor or a simile, and ideal mental images such as a dream, a memory, a concept, and an illusion. It could also be a sensory data or an appearance, like the optical image, a projection or a blip, as well as a figurative image, a picture, a photo or a design. Therefore, sense-appealing preaching includes a literary form, whereby the audience by means of various communication techniques employs at least one sensory organ to understand the message.²³

In addition, Eslinger (2002:256) comments as follows:

We not only see images, but also hear them, taste them, smell them, and feel them - and in many cases in multiple modes of perceiving (seeing as well as smelling the rose). Perhaps it is time now to focus more specifically on the modes of perception and the qualities of imagery provided by each of the senses.

The first usage of the expression 'sense appealing' can be traced to c.1350-1400. An online etymology dictionary defines it thus:

Sense is "faculty of perception," also "meaning, import, interpretation" (especially of Holy Scripture), from Old French *sens* "one of the five senses; meaning; wit, understanding" (12c.) and directly from Latin *sensus* "perception, feeling, undertaking, meaning," from *sentire* "perceive, feel, know," probably a figurative use of a literal meaning "to find one's way," or "to go mentally," from PIE root *sent-* "to go" (cf. Old High German *sinnan* "to go, travel, strive after, have in mind, perceive," German *Sinn* "sense, mind," Old English *sið* "way, journey," Old Irish *set*, Welsh *hynt* "way"). Application to any one of the external or outward senses (touch, sight, hearing, etc.) in English first recorded 1520s. A certain negro tribe has a special word for "see;" but only one general word for "hear," "touch," "smell," and "taste." It matters little through which sense I realize that in the dark I have blundered into a pig-sty. In French "*sentir*" means to smell, to touch, and to feel, all together. [Erich M. von Hornbostel, "*Die Einheit der Sinne*" ("The Unity of the Senses"), 1927]. Meaning "that which is wise" is from c.1600. Meaning "capacity for perception and appreciation" is from c.1600 (e.g. *Sense*

²³ Mun, S 2002. *멀티미디어 시대를 위한 효과적인 설교방안: 영상설교의 한계와 센스어필의 효용성* (*An Effective Preaching Method for the Multimedia Age: Limitation of Image Preaching and the Need for Sense Appealing Images*). Available Online: <http://blog.daum.net/hyg6288/45> [Accessed: 1 November 2013].

of humor, attested by 1783, sense of shame, 1640s).²⁴

Eslinger (2002:256-260) offers theological, biblical and homiletic definitions of visual imagery, oral and aural images, and taste and smell images as follow:

1. Visual imagery

The visual image is for our age the dominant mode of perception. We live in an ever-increasing visual, media-driven world culture. Visual images are everywhere. There is perhaps preeminently in the visual images an ability to focus attention involving both meaning and emotion. Visual images are capable of "training desire" (Margaret Miles) in ways that Christian tradition has known since the earliest days of the church. The spirituality of the icon is the preeminent example of this formation or training desire... Preachers stand in the midst of congregations already formed and informed by the images of the culture. They also come with some awareness of the imagery of faith. The sermon is at ground zero in this contest between the worlds that shape us. One key characteristic of visual imagery holds important implications for both theology and method.

2. Oral and aural images

Aside from this shared multivalence or ambiguity, oral/aural images do diverge at points that are significant for preaching. Visual and aural images contrast first in their modes of receptivity. The former, visual, involves the agent more directly in perception. For the sighted, the day is one constant maneuver of neck-turning, eye-focusing, head-lifting, depth- and range-adjusting actions. The latter, aural, is quite a bit more passive. We may turn an ear now and then, but most of our hearing does not involve the intentionality of visual perception... The genius of preaching is that it offers to the hearers all of the qualities of this aural world while also being able to picture for those hearers images for recognition of self, church and world.

3. Taste and smell images

Certainly when preaching from such texts, these images of taste or smell will become the master images of the sermon, orienting the listeners to analogous images out of their lived experience. And although relatively infrequent in Scripture, images of taste and smell abound within the experience of the congregation... Homiletic usage of this proleptic smell, then, became a natural and easy image when needed in preaching. Also, churches that use incense in the liturgy thereby provide another strong image of smell related to prayer and to sacrifice. While the preacher would not want to wear out these references, when appropriate, they provide a rich source of powerful images for the sermon... Preachers will

²⁴ Douglas, H (2001-2003), Online Etymology Dictionary. Available Online: <http://www.etymonline.com/index.php?term=sense> [Accessed: 1 November 2013].

draw on these meanings while exerting some care and precision to avoid mixing the two image systems into a confusing pastiche.

3.1.2. Technological sense appealing image

At the end of 2012, the IBM (Bernard Meyerson 2012:12) announced the “5 in 5,” as innovations that would change our lives in the next five years. We think of the five senses as exclusive to living things in the follow sense:

IBM 5 in 5: ...Touch: you will be able to touch through your phone. Within the next five years, your mobile device will let you touch what you’re shopping for online. It will distinguish fabrics, textures, and weaves so that you can feel a sweater, jacket, or upholstery – right through the screen. Haptic devices such as gloves or “rumble packs” used in gaming have existed for years. But we use them in closed environments where the touch doesn’t actually connect to where we are in reality. We at IBM Research think that in the next five years that our mobile devices will bring together virtual and real world experiences to not just shop, but feel the surface of products, and get feedback on data such as freshness or quality.

It’s already possible to recreate a sense of texture through vibration. But those vibrations haven’t been translated into a lexicon, or dictionary of textures that match the physical experience. By matching variable-frequency patterns of vibration to physical objects so, that when a shopper touches what the webpage says is a silk shirt, the screen will emit vibrations that match what our skin mentally translates to the feel of silk. Vibrating air to feel like something solid: Using digital image processing and digital image correlation, we can capture texture qualities in a Product Information Management (PIM) system to act as that dictionary. Retailers could then use it to match textures with their products and their products’ data – sizes, ingredients, dimensions, cost, and any other information the customer might expect. The dictionary of texture will also grow and evolve as we grow our appetite, usage and understanding of this kind of technology.

In the future, people will be able to feel the texture of the material they want to buy when shopping online. In other words, in the next 4-5 years, people do not need to go to the shopping mall to buy certain things. Similarly, a patient can undergo medical examination through mobile phone or the internet. Since the touch system is already being used, how does the church relate to the innovation? The IBM’s “5 in 5” project updates its touch technology as noted in the following statements regularly:

The phone will be able to emit a field of vibrations. Just millimeters from the screen. And the vibrations will be subtle. Your phone won’t shake out of your hand, but will deliver a recognizable sensation. Imagine shopping for a wedding dress on a phone or tablet, and being able to feel the satin gown, or even the intricate beading and buttons, or the lace on the

veil. Beyond the clothing rack: Starting in retail makes sense because we all intrinsically understand the browsing and shopping experience. We all naturally respond to and understand texture, from a soft pair of socks to a ripe piece of fruit. The touch of something translated, based on accumulated data in a database down to an end user's mobile device could also have the power to help us gain new understandings of our environment. Take farming, for example. Farmers could use a mobile device to determine the health of their crop by comparing what they're growing to a dictionary of healthy options that they feel through a tablet.

The technology could evolve beyond communicating textures retrieved from some database, and toward real time touch translation gained from accumulated user interaction with the technology. What is one of the first things a doctor does when treating an injured patient? Touch the injury. The patient could send a photo of an injury to let the doctor feel the injury remotely to help make a faster diagnosis – before or perhaps instead of visiting the doctor in person.

According to the IBM Company, in the “5 in 5” project, when one of the five senses, the sight, is employed, one may not directly see an object but can know its colour, characteristic and pattern or quality through the computer just as a human brain does:

Sight – Getting a computer to see: the human eye processes images by parsing colors and looking at edge information and texture characteristics. In addition, we can understand what an object is, the setting it's in and what it may be doing. While a human can learn this rather quickly, computers traditionally haven't been able to make these determinations, instead relying on tags and text descriptions to determine what the image is. One of the challenges of getting computers to “see,” is that traditional programming can't replicate something as complex as sight. But by taking a cognitive approach, and showing a computer thousands of examples of a particular scene, the computer can start to detect patterns that matter, whether it's in a scanned photograph uploaded to the web, or some video footage taken with a camera phone. Let's say we wanted to teach a computer what a beach looks like. We would start by showing the computer many examples of beach scenes. The computer would turn those pictures into distinct features, such as color distributions, texture patterns, edge information, or motion information in the case of video. Then, the computer would begin to learn how to discriminate beach scenes from other scenes based on these different features. For instance, it would learn that for a beach scene, certain color distributions are typically found, compared to a downtown cityscape, where certain distributions of edges are what make them distinct from other scenes.

This function of the computer will greatly influence the medical world in that sight function can be deciphered mechanically by medical science. Computers instead of doctors will be able to detect information regarding a disease and observe the invisible organs to diagnose an ailment:

Helping doctors see diseases before they occur: in the medical field where diagnoses come from MRI, X-Ray and CT images, cognitive visual computing can play an important role in helping doctors recognize issues such as tumors, blood clots, or other problems, sooner. Often what's important in these images is subtle and microscopic, and require careful measurements. Using the pattern recognition techniques described above, a computer can be trained to effectively recognize what matters most in these images. Take dermatology. Patients often have visible symptoms of skin cancer by the time they see a doctor. By having many images of patients from scans over time, a computer then could look for patterns and identify situations where there may be something pre-cancerous, well before melanomas become visible. Share a photo – get better discounts: it's not only images from specialized devices that are useful. The photos we share and like on social networks, such as Facebook and Pinterest can provide many insights. By looking at the images that people share or like on these social networks, retailers can learn about our preferences – whether we're sports fans, where we like to travel, or what styles of clothing we like – to deliver more targeted promotions and offer individualized products and services.

The IBM claims that in the next five years computers can be used not only to hear but to understand surrounding sounds. For example, they would identify the cry of a baby or of an animal and their condition. In addition, the hearing sensor system will be able to predict the sound of weather.

Hearing: Computers will hear what matters. Imagine knowing the meaning behind your child's cry, or maybe even your pet dog's bark, through an app on your smartphone. In the next five years, you will be able to do just that, thanks to algorithms embedded in cognitive systems that will understand any sound. Each of a baby's cries, from pain, to hunger, to exhaustion, sounds different – even if it's difficult to tell. But some of my colleagues and I patented a way to take the data from typical baby sounds, collected at different ages by monitoring brain, heart and lung activity, to interpret how babies feel. Soon, a mother will be able to translate her baby's cries in real time into meaningful phrases, via a baby monitor or smartphone.

Predicting the sound of weather: Sensors already help us with everything from easing traffic, to conserving water. These same sensors can also be used to interpret sounds in these environments. What does a tree under stress during a storm sound like? Will it collapse into the road? Sensors feeding the information to a city datacenter would know, and be able to alert ground crews before the collapse. These improvements in auditory signal processing sensors can also apply to hearing aids or cochlear implants to better-detect, extract, and transform sound information into codes the brain can comprehend – helping with focus, or the cancelation of sounds.

The more wonderful news is that the system will be able to learn and feel human emotions; therefore, it can engage in conversation with people. The system can also improve communication between customer and call centre. Additionally, the ultrasonic system can observe the condition of living creatures in the deep sea or underwater:

Ultrasonics to bridge the distance between sounds: Sound travels at 340 meters per second across thousands of frequencies. IBM Research also wants to take the information from ultrasonic frequencies that we humans can't hear, into audio that we can. So, in theory, an ultrasonic device could allow us to understand animals such as dolphins or that pet dog. And what if a sound you want or need to hear could cut through the noise? The same device that transforms and translates ultrasonics could work in reverse. So, imagine wanting to talk with someone who, while only a short distance away, is still too far away to yell (say, from across a crowded room). A smartphone, associated with an ultrasonic system, could turn the speaker's voice into an ultrasonic frequency that cuts through sounds in the room to be delivered to, and re-translated for only the recipient of the message (who will hear the message as if the speaker was standing close by – no receiving device needed). This ultrasonic capability could also help a police officer warn a pedestrian to not cross a busy road, without shouting over the traffic noise. And parents could “call” their children to come in from playing in the neighborhood when it's time for dinner – without worrying if their children's cellphones were on or not.

The system that works with a sense of taste can be used to develop recipes for children's eating disorders or for people with picky appetites. This system would operate with a chemical configuration based on taste and would take into consideration the psychological element behind a person's preference of smell and taste, in terms of food components:

Taste: Digital taste buds will help you to eat smarter. An extraordinary dining experience of perfectly cooked food, with unique flavor combinations meticulously designed on a plate, heightens all of our senses. But we may not realize that the way we perceive flavors and the characteristics of a “good” meal are fundamentally chemical and neural. In five years, computers will be able to construct never-before-heard-of recipes to delight palates – even those with health or dietary constraints – using foods' molecular structure.

Lessons from Watson: inductive reasoning: whereas traditional computing uses deductive reasoning to solve a problem with a definitive answer, our research team uses inductive reasoning to model human perception. Watson was a concrete example of this inductive type of computing system to interpret natural language and answer vague and abstract questions.

Our team is designing a learning system that adds one more dimension to cognitive computing: creativity. The system analyzes foods in terms of how chemical compounds interact with each other, the number of atoms in each compound, and the bonding structure and shapes of compounds. Coupled with psychophysical data and models on which chemicals produce perceptions of pleasantness, familiarity and enjoyment, the end result is a unique recipe, using combinations of ingredients that are scientifically flavorful. So unlike Watson, which used known information to answer a question with a fixed answer, this system is creating something that's never been seen before. It's pushing computing to new fields of creativity and quickly giving us designs for novel, high-quality food combinations.

This system which is based on a sense of taste has another function that enables it to pair two different types of food to create new food. In particular, the system can create new food to satisfy the sense of taste of a patient for instance:

Picky eaters, dietary restrictions and social impact: obesity and malnutrition pose severe health risks for populations around the world. Efforts to combat these issues have reached schools, where cafeteria lunches, for example, are getting a bad rap: federal mandates have swapped cookies for green beans, french fries for apples, and pizza for low-fat, low-sodium fajitas, with food often ending up in the trash instead of the student. Likewise, for meals at hospitals and nursing homes. My team believes if you can optimize flavor while meeting nutritional constraints, you can mitigate health issues. For food service companies, creative computers can come up with flavorful meals that also meet predetermined nutritional objectives – so rather than throwing the meal away and heading for a bag of potato chips in the vending machine, students would eat a healthy meal they actually enjoy.

Our culinary creation system has access to large databases of recipes from online, governmental, and specialized sources. The repository allows the system to learn what we consider to be good food. For example, from 50 recipes of quiche, the system can infer that a "good" combination of ingredients for any variation of quiche would include eggs, at least one vegetable, and three spices. Borrowing methods from psychology and information theory, the system can compute how surprising this new recipe is compared to previous knowledge. If the new recipe is also flavorful and healthy, a chef might consider putting it on her menu. From a computing perspective, it is pointing us in a completely different direction around machine creativity. With a research team that even includes a professionally trained chef-turned-computer-engineer, we believe that in five years, amazing meals will be created with the help of cognitive systems.

Furthermore, in the next five years, we will be experiencing a new technology that operates on the sense of smell namely a system that could help medical examination, diagnoses and monitoring of patients. Presently, technology is already using gas detection to evaluate environmental conditions and maintain artwork, and the same computer system can be used in agriculture to analyse and smell soil conditions:

Smell: Computers will have a sense of smell. Within the next five years, your mobile device will likely be able to tell you you're getting a cold before your very first sneeze. With every breath, you expel millions of different molecules. Some of these molecules are biomarkers, which can carry a plethora of data about your physical state at any given moment. By capturing the information they carry, technology can pick up clues about your health and provide valuable diagnostic information to your physician.

What's that smell?: in this evolving new era of cognitive computing, computers are increasingly able to process unstructured data, draw conclusions based on evidence, and learn from their successes and mistakes. This makes them progressively more valuable diagnostic tools to help humans solve problems and answer questions. However, to learn – one has to sense first. Tiny sensors that 'smell' can be integrated into cell phones and other mobile devices, feeding information contained on the biomarkers to a computer system that can analyze the data. Similar to how a breathalyzer can detect alcohol from a breath sample, sensors can be designed to collect other specific data from the biomarkers. Potential applications could include identifying liver and kidney disorders, diabetes and tuberculosis, among others.

The level of sensitivity of a sensor will depend on a number of factors, including how big they need to be and what type of data is being detected. We have already demonstrated in the lab a number of examples where relatively simple sensing systems can measure biomarkers down to a single molecule. Understanding the data: there are, at the very least, two key components to having a computer understand what the sensors capture. A computer has to be able to constantly learn, as well as combine new and old information from a number of sources.

Thus, current advances in technology that employ a combination of the five senses can bring about changes in the culture and consciousness of congregations even as it creates new high-tech cultural innovations around the world. The church should be challenged by these innovations and adopt new trends in preaching methods that would suit the needs of its audience, particularly, of the younger generation.

3.2. History of sense-appealing images in the Korean Church

Knowing the sermon history of a church can help when there is a need to change the sermon form. In this section, the history of the Korean church and the socio-economic and cultural impact on the church will be investigated, as well as the view of the church and the preachers regarding the use of sense-appealing images in sermons from the early history of Korean Christianity till today.

3.2.1. A historical overview

In spite of its short history of a little over a hundred years, the Korean Protestant Church has grown rapidly through the constant prayers and tears of its elders and the blood of its martyrs (Kye 2008:9). The Korean Protestant Church has a unique growth in in the history of church growth around the world. It is truly remarkable that Christianity has spread rapidly in Korea when compared with other countries in Asia and Africa (Kim 2007:24-131).

According to findings by GallupKorea (1997: 9), 46.9% of Korean adults above 18 years old were religious. Of this group, 20.3% were Protestants, 18.3% were Buddhists, 7.4% were Catholics, while 0.9% practised other religions. This data shows that the percentage of Protestant Christians was greater than that of traditional Buddhists. There was a gradual increase in the number of Protestant Christians between 1984 and 1997 with an increase of

17.2% in 1984, 19.2% in 1989 and 20.3% in 1997 as shown in the illustration by GallupKorea below (cf. Yoon 2013:08):

Table 3: Korea's religious distribution chart

Section	1997	1989	1984
Buddhism	18.3%	20.9%	18.8%
Protestantism	20.3%	19.2%	17.2%
Catholicism	7.4%	7.0%	5.7%
Other religions	0.9%	1.9%	2.6%
No religion	53.1%	51.0%	55.8%

The Korean church has recorded a high growth rate in its short history. According to Kye (2008: 13), several factors contributed to the rapid spread of Protestantism:

- 1) At the time Protestantism first got to Korea in 1884, traditional religion was not able to satisfy the national religious hunger.
- 2) The Japanese colonial rule marked by suppression, communist control, and oppression.
- 3) The tension from the armistice pact (in demilitarized zones) still portrayed the picture of war and a sense of impending crisis.
- 4) The human rights movement in the church under military dictatorial regimes.
- 5) Fervent evangelical work by the Korean church; and lastly, the preaching of the Gospel message from the Korean Protestant church pulpit was a most important factor in church growth.

In what follows, an attempt will be made to divide the nature of sermons in Korean Christian history into periods while considering crucial socio-economic and political factors. Thus, the

history of preaching in Korea will be divided into seven stages. The first stage: 1884-1900 (17 years) represents the conception period of sermons in the Korean church; this was the early missionary period when the gospel was introduced by foreigner missionaries. The second stage: 1901-1919 (19 years) was the gemmiparous period of sermons in the Korean church, and the beginning of revival. The third stage: 1920-1935 (16 years) was a period of trials in the Korean church and the period of maturity of sermons; the oppression by Japanese forces led to an increase in the appreciation of sermons.

The fourth stage: 1935-1945 (10 years) was also a trying period for the Korean church as the Gospel message was being distorted and members were forced to worship at the shrine of the Japanese idol, Shinto. The fifth stage: 1945-1960 (16 years) was a period of expectation in the Korean church and the period of schisms - of dichotomy between repentance and freedom, message of hope and division. The sixth stage: 1961-1983 (22 years) was a period of blessing and growth for the Korean church, and sermons took on a political character. The seventh stage: 1984-2006 (22 years) was a period of decline in quantitative growth of the church which ironically intersected with some measure of maturity in the quality of the sermon.

Thus, the seven stages in the history of preaching in the Korean church add up to a period of 120 years. According to Lee (2006: 07):

The characteristics of the historical sermon after the 1980s can be identified based on the key elements used to compose a sermon: 1) the Bible 2); sermon preparation data; 3) the image of God in the sermon message; 4) audience intentionality 5) the role of the preacher and the sermon frequency; 6) intention of the sermon and overall effect.²⁵

3.2.2. Periods in the history of the Korean sermon form

The rapid growth of the Korean church in its first one hundred years history was due to several socio-economic factors. The sermon form during this period was informed by the

²⁵ Lee, S 2006. 80년대 이후 한국교회 설교의 동향과 전망 (1) 하나님나라 백성 공동체를 세워가는 설교를 위하여 (*Beyond the 1980s: Trends and Prospects in the Korean Church Sermons. Sermons that Edify the Country and the Community of God's People*). Available Online: <http://blog.daum.net/boleee591/9182808> [Accessed: 16 November 2013].

times. The main reason behind the rapid growth of the Korean Protestant church was the preaching of the Gospel message from the pulpit. Dargan (1905:13) comments as follows:

“Decline of spiritual life and activity in the churches is commonly accompanied by a lifeless, formal, unfruitful preaching, and this partly as cause, partly as effect. On the other hand, the great revivals of Christian history can most usually be traced to the work of the pulpit, and in their progress they have developed and rendered possible a high order of preaching.”

1) The sermon form in the early post-independent period

In 1884, there was no relationship between the Roman Catholic Church and the Protestant missionary in Korea. The first Protestant missionaries in Korea were Europeans while the second wave of missionaries comprised of Americans. In the perception of Koreans, Koreans did not refuse the Gospel, that is, when compared with the American type of revival evangelicalism or the European type of state Christianity, in which the former is regarded as better than the latter. The early Korean church pulpit was undeniably influenced by these two types of Christianity. According to Yoon's (2013:10) analyses of sermon forms in that period, topical sermons had the highest number with a total of 245 (54.56%), while textual sermons were 98 (21.83%) and biblical sermons namely explicative sermons were not up to one per cent.

Table 4: Sermon form in the Korean church (1884-1994)

Section	Topical sermons	Textual sermons	Deductive sermons	Logical sermons	Circumstantial sermons	Explicative sermons
100%	54.56%	21.83%	10.47%	8.91%	3.34%	0.89%
449 pieces	245	98	47	40	15	4

2) The sermon form after independence and before the revolution

In the period after independence and before the military revolution, the Korean church experienced much persecution, as many pastors and believers were martyred in the Korean War and in the hands of Japanese colonial powers. Yoon (2013:10) notes that there was a structural approach to sermon delivery in the Korean church in those days. Of the sermons analysed by Yoon which fell within the abovementioned period, topical sermons were in the

majority with a total of 110 (54.73%). Textual sermons were 47 (23.38%), deductive sermons were 22 (10.95%), logical sermons were 11 (5.47%), circumstantial sermons were (3.98%), and explicative sermons were three (1.49%).

Table 5: Sermon form in the Korean church (1945-1959)

Section	Topical sermons	Textual sermons	Deductive sermons	Logical sermons	Circumstantial sermons	Explicative sermons
100%	54.73%	23.38%	10.95%	5.47%	3.98%	1.49%
201 pieces	110	47	22	11	8	3

3) The sermon form from the period after the revolution to 1970

After the military revolution in the 1960s, hope arose among the people, and Koreans were urged to embrace hard work and a sense of duty as economic development began. Mass evangelization campaigns throughout Korean churches also began as the churches pooled their resources in order to make a difference in society and the economy in the 1970s. In those days also, the most popular sermon form was the topical sermon. According to Yoon (2013:10-11): out of 443 sermons that were analysed, topical sermons were 213 in total (48.08%), textual sermons occurred 122 times (27.54%), deductive sermons were 59 (13.32%), logical sermons were 24 (5.42%), circumstantial sermons were 20 (4.52%) and explicative sermons were 5, around 1.12%.

Table 6: Sermon form in the Korean church (1960-1970)

Section	Topical sermons	Textual sermons	Deductive sermons	Logical sermons	Circumstantial sermons	Explicative sermons
100%	48.08%	27.54%	13.32%	5.42%	4.52%	1.12%
443 pieces	213	122	59	24	20	5

As the sermon analyses above show, in the hundred years of the Korean sermon form, the topical sermon was more dominant than the Textual sermons.

3.2.3. Paradigm change in the Korean church sermon

In 1970, signs of development in preaching methods emerged among scholars in North America. The New Homiletics Movement initiated a new paradigm for the proclamation of God's word in a way that would arouse more effectively the interest of today's congregation living in changing times (Kim 2004:167). A homiletics scholar Thomas Troeger tried to introduce the idea of what he understood as sermon image in homiletics, and since the 1970s, modern homiletics has used imagination and image in important translation works. Preachers are urged to incorporate experience as well as the participation of the audience during the sermon delivery (Kim 2007:97, 262). The New Homiletics Movement experienced a full-scale launching with the publication of major classic works which include "*As One without Authority*" by Fred B. Craddock in 1971, and the Movement has continued to advance with the works of Eugene Lowry, David Buttrick, Thomas G. Long, John S. McClure and Paul S. Wilson (Kim 2008:282)²⁶.

After the 1970s, the Korean church produced a large number of scholars in various fields who turned out many scientific books and theses including *Monthly Pastorate* and *Modern Pastorate* (Gye 2008:9). In that period also, the expository sermon made an entrance into the Korean church while the narrative sermon was introduced in 1990. Nonetheless, most preachers used the topical sermon or points' sermon form (Kim 2007:49). Subsequently, the Korean church continued to use the three points' sermon form for a long time.

However, the 21st century Korean church is experiencing a new culture, a situation of social change from the former times (Kim 2007:102). Today, the idea of explaining things in an abstract though logical way is incomprehensible to a modern congregation. People want to use their five senses of hearing, sight, smell, touch, and taste to experience the preacher's sermon; they also expect the preacher to use poetry (Brueggemann 1988:1). Kim (2002:182)

²⁶ Kim, C 2008. 포스트모더니즘과 설교 (*Postmodernism and Sermon*). Available Online: http://www.krts.or.kr/bbs/board.php?bo_table=sub_6020&wr_id=34 [Accessed: 25 November 2013].

notes that the abstract way of expressing a concept seems like a formless experience. Without an image, it is impossible to reproduce an experience or to give form to an experience. Eugene L. Lowry argues that, “What is needed badly is a different image of the sermon” (Lowry 1996:11).

A number of scholars have introduced a new form of preaching using the five senses, the image sermon, in their works, and this has become the new trend in preaching method in the 21st century Korean church. The studies include Kim Unyung’s *새롭게 설교하기* (*Rethinking Preaching*) published in 2007, and *설교의 새로운 패러다임* (*A New Paradigm of Sermon*) published in 2004; Gye Giyoung’s *현대 설교학 개론* (*An Outline of Modern Homiletics*) published in 2008; Kim Jichan’s *설교자는 이미지스트가 되어야 한다* (*The Preacher must be an Imagist*) published in 1997, *언어의 직공이 되라* (*Become the engineer of your language*) published in 1996, and *설교자는 수사학자가 되어야 한다* (*The Preacher must be a Rhetorician*) 1997. Others include Joo Seungjoong’s *영상세대를 향해 이렇게 설교하라* (*Preaching Like this for the Visual Generation*) published in 2004; Jung Jangbok et al of *예배와 설교 핸드북* (*Handbook of Worship and Sermon*) published in 2008; Ryoo Eungyul’s *새 설교학: 최근 설교학의 이해와 분석* (*A New Homiletic: Analysis and Comprehension of Recent Homiletics*) published in 2004; and Lee Seungjin’s *성경의 문학 형식과 설교 형식의 연관성* (*The Bible in Relation to the Literary Form and the Sermon Form*) published in 2008.²⁷

²⁷ Kim, U 2007. *새롭게 설교하기* (*Rethinking Preaching*). Available Online: <http://cafe.naver.com/duffls4422ry/2047> [Accessed: 28 November 2013], *설교의 새로운 패러다임* (*A New Paradigm of Sermon*). Available Online: <http://blog.naver.com/sabangs?Redirect=Log&logNo=80164026923> [Accessed: 28 November 2013].

Gye, G 2008. *현대 설교학 개론* (*An Outline of Modern Homiletics*). Available Online: http://www.dlibrary.net/jsp/download.jsp?file_id=FILE-00005481565 [Accessed: 28 November 2013].

Kim, J 1997. *설교자는 이미지스트가 되어야 한다* (*The Preacher must be an Imagist*). Available Online: http://academic.naver.com/view.nhn?doc_id=10652579&dir_id, *언어의 직공이 되라* (*Become the engineer of your language*). Available Online: <http://blog.daum.net/hwamokpeople/10919109>, *설교자는 수사학자가 되어야 한다* (*The Preacher must be a Rhetorician*). Available Online: <http://cafe.daum.net/big7peace/CoB/46?q> [Accessed: 28 November 2013].

Joo, S 2004. *영상세대를 향해 이렇게 설교하라* (*Preaching Like this for the Visual Generation*). Available Online: <http://www.chtoday.co.kr/view.htm?id=127065> [Accessed: 28 November 2013].

Most of these works serve the educational circles, society and church in South Korea. They remain powerful in homiletics' circles and are great resources in the world of theology.

3.3. When sense appealing language is absent in sermon delivery

Sense appealing language is also known as “picture language” or “imaginal language”. The preacher can employ the five senses to create a picture in the heart of the audience through poems, stories, images, metaphors and phrases. On picture language, Wallace explains that, “The more we turn to the picture language of the poet and the storyteller, the more we will be able to preach in a way that invites people to respond from the heart as well as from the mind” (Wallace 1995:17).²⁸ Wallace also uses the term imaginal language which he derives from Brueggemann’s works. He says, “The poet uses imaginal language that will only come to fruition in the recreation of the outer world” (cf. Wallace 1995:17).²⁹

The preacher can simplify the word of God to the modern congregation by using sense appealing imagery or language. Sermon is couched in image, colour, touch, smell and taste through preacher’s use of imaginative sense appealing language. According to Wallace (1995: 34):

To craft the image with words means to enter into an active engagement with the image... Such an invitation allows all our senses to engage with the image. How does it look, smell, taste, feel, sound? Experiment with the words so the image is as fully present as possible. An image, well crafted, can draw others into its world and encourage their own crafting.

Jung, J, Kim, U, Kim, S, Kim, K, Kim, A, Choi, Y 2008. *예배와 설교 핸드북 (handbook of Worship and Sermon)*. Available Online: http://pohangnews.co.kr/print_paper.cgi?action=print_paper&number=7850 [Accessed: 28 November 2013].

Ryoo, E 2004. *새 설교학: 최근 설교학의 이해와 분석 (A New Homiletic: Analysis and Comprehension of Recent Homiletic)*. Available Online: <http://www.holyonebook.com/cart/?bsort=51&num=943&sort=12> [Accessed: 28 November 2013].

Lee, S 2008. *성경의 문학 형식과 설교 형식의 연관성 (The Bible in Relation to the Literary Form and the Sermon Form)*. Available Online: <http://www.dbpia.co.kr/Journal/ArticleDetail/3277246> [Accessed: 28 November 2013].

²⁸ The quote is from Bishops’ Committee on *Priestly Life and Ministry, Fulfilled in Your Hearing: The Homily in the Sunday Assembly* (Washington, D.C.: USCC, 1982:29).

²⁹ He quotes Walter Brueggemann’s, *Finally Comes the Poet* (Philadelphia: Fortress, 1989: especially 79-110).

Sense appealing language helps the audience to imagine and experience a concept, as a difficult concept is simplified in their heart through an image. Although many preachers today continue to disregard sense appealing images in their sermons for the fear of promoting fiction or a false image, a number of preachers acknowledge the benefits of using image to boost the power of preaching on the congregation. Cilliers (2004:104) argues:

It is a fact: you cannot preach if you do not read. Neither can you preach if you do not listen. This reading-and-listening process demands all your senses - eyes, ears, touch, smell, taste, heart, intellect and imagination (cf Bugg 1992:68-76). Those who truly read, enter a new world, a world in which you observe with sharpened senses; yes, in which you taste that the Lord is good (cf 1 Pet 2:3). Reading the text is the gateway to the alternative worlds of the text, thus the Gospel itself.

At present, using sense appealing images in sermons is important and preachers as well as seminary students are beginning to recognise the need to teach and learn to use them in sermons. However, the use of sense appealing images is often absent in sermon delivery mainly because many preachers do not know how to use the method. Wilson (1999:86) offers a way out of the difficulty, “We can film in color and provide through our words something for congregation to see, hear, touch, taste, or smell. Preachers can practice using concrete language, even as seminaries perhaps should train students in all courses for this kind of effective communication.”

3.4. Why preachers refrain from using sense appealing images in sermons in the Korean church

Many Korean preachers refrain from using sense appealing images in sermons for certain reasons. They prefer the homological approach to preaching, the traditional sermon form, lectionary preaching, and categorical point-making sermons, as these sermon forms are logical and propositional in character. Therefore, it is not easy for the congregation to grasp the cultural context of the message when preachers refuse to vary their methods in order to connect with the congregation.

The structure of the sermon affects the sermon as the preacher summarizes the sermon content logically and arranges it based on the propositions and stories that are used to demonstrate logic and distinction. The basic structure of a sermon contains the main

propositions in 3-4 points woven together along with information related to the propositions. Therefore, this sermon should follow a more systematic and logical method rather than it being better understandable and gathering attention (Kim 2007:225). Due to the preference for the traditional sermon method, preachers often refrain from using sense appealing images in sermons.

3.4.1. The influence of formal traditional sermons

Protestantism was first introduced to Koreans in 1884, and in the 100 years that followed preachers continued to employ the traditional sermon method in the Korean church. What is the traditional sermon method in the Korean church? According to Kim (2007:224):

Until now, the method of presenting traditional sermon was mostly deductive. It consisted of either a logical, propositional, thematic, or a property sermon which divides a subject into 3 to 4 points for easier discussions. The preacher would choose the topic then assemble the appropriate words and explain it one by one. Here you can get problems with translating the words in the bible, mainly getting message of the through as the audience cared more about the way in which the preacher summarized the words into a more simpler and easier form and proved it using suitable examples. The bible was more of a proof text of what the preacher says, as that's what the audience listened to. The Korean preachers were used to this traditional method and had adapted to it.

Why then do Korean preachers refrain from using sense appealing images in sermon? The reason is that they are attached to traditional methods, and apprehensive about trying out new preaching methods; many preachers are at home with the traditional sermon methods. Kim (2007:224) remarks that most preachers adhere to one sermon form and disregard almost any other variety of sermon forms; they insist on only one method to the exclusion of others. They cling to the old sermon forms because they are challenged by the new sermon methods. Ellul (1985:109) asserts that preaching is “the most frightful adventure”.

When Jesus preached, he used a variety of methods depending on the different situations and people. According to Kim (2007:224), “Jesus Christ used various preaching methods; a historical story, a poem, a metaphor, revelation, glorification, a tradition, the biography of a great man, a parable, a narrative, a logical creed, a letter, etc”. Furthermore, Pieterse (1987:138) affirms that:

If we examine the literary form in scripture we find it abounds in different genres. Historical-critical exegesis has made this plain. The Bible contains narratives, parables, biographies, letters, poems, arguments, discourses, proverbs and many other literary forms used by biblical authors to communicate their message.

In addition, Babin (1991:56) also comments on new ways of understanding the Gospel message thus:

“Realities seem to change when our senses change.” This proverbial saying can be applied to faith. The message of the gospel and even the object of our faith seem to change when our sensory perceptions change. And I emphasize that they seem to be changed. We are not concerned here with the content of faith. What is involved is our approach to faith, our “new ways of understanding.” Our eyes, ears, and hands are involved when we come into contact with the word of life.

If Korean preachers would embrace new forms of sermon delivery, they would be able to deliver lively sermons to their congregation. Particularly, employing sense appealing images in sermons in the Korean church could prove valuable. Elliott (1989:148-149) comments that, “Fred Craddock's understanding of the work of the imagination in preaching swivels the spotlight from the preacher's study to imagination's role in enabling a preacher to better understand those in the congregation.” Preachers in the Korean church are often insensitive to the literary context of the Bible. Once they find abstract and religious concepts in the text that is where their interpretation ends. Since they are at ease with the traditional sermon method, many preachers do not understand the importance of using picture language in preaching. They simply break their sermon down into three points based on several abstract concepts that are spiced up with some stories (Kim 1997:174).

The traditional sermon method has some benefits that cannot be denied. The method offers the sermon a good structure and it enables the preacher to deliver a clear message. Specifically, in terms of content, the traditional sermon can communicate clear biblical and theological messages and it allows a systematic arrangement of the message around a central theme. However, this method of preaching also has inherent problems as it is a one-way delivery method that does not take into consideration the concerns of the audience. The

method needs to incorporate new trends in sermon delivery in ways that will benefit the congregation. According to Jeng (2003:371):

When someone listens to the sermon and feels joyful, impressed or emotionally touched, the message gets embedded deep inside their heart. It has the power to change their thoughts. If the message does not reach them it cannot bring this change. Therefore a preacher must never fail to determine the importance of "Touching factors" between the topic and the contents to deliver the message.

This chapter offers some direction for the future of the sermon in a situation where preachers prefer a traditional sermon method. It stresses the importance of using sense appealing images in sermons for a modern congregation.

3.4.2. Indifference to other types of sermon delivery methods

Currently, a wind of a crisis is blowing in the Korean church pulpit because the church has ignored recent changes in cultural communication (Jensen 1993:45-66). In this way, the sermon is not a one-sided pronouncement by the preacher. It is mutual communication between the preacher and the congregation. Craddock (1979:95) notes that, "Effective words are set in silence, during which time the hearers speak. The real sermon is the product of all that is contributed by both speaker and listeners during their time together".

The sermon serves as the proclamation of the word of God through the preacher and the interest of the audience should be at the heart of sermons. In other words, the sermon is primarily for the audience and not the preacher. Nonetheless, most preachers do not take into consideration the concerns of their audience since their sermons are often one-sided. Pieterse (1987:131) explains:

Clearly there are many factors influencing this process of the listeners' listening, understanding, interpretation and action. We mentioned them earlier – culture, social situation, personal circumstances, psychological and physical health, educational level, primary groups, image of the preacher and so on. We must also bear in mind that this is a learning process... The division into steps is based on a significant new insight in communication science, namely the distinction between contact and communication. Interhuman communication takes place only when there is contact between people and mutual exposure to ideas and persons.

The preacher who insists on using a one-way sermon pattern is like one who is trying to teach the user of the new model of a smart phone with an old model of the mobile phone. In conclusion, this method of conversation could create some friction between the congregation members who are used to a new culture and the preacher who prefers the old way of doing things. The one-sided sermon can be regarded as a type of communication but this new sermon method is a kind of conversation; and a dialogue between two people or a normal conversation becomes problematic if there is no mutual consideration (Howe 1968:47).

Modern preachers need to recognise that there is a variety of sermon delivery methods and not shy away from using new sermon trends. On this issue, Buttrick (1994:113) comments, “Well, we reach out, past our own defensiveness, to see where God may lead us. And surely we delight in seeking new ways to speak, not fixed on past, but on the unfolding future of God”.

At present, one of the many reasons the Korean church pulpit is in crisis is the reluctance to embrace new forms of preaching. This problem can be overcome in part by adopting sense appealing images in sermons. Lee (1993:330) notes that when sense appealing images are used in sermon the congregation members themselves are so completely lost in the text world, and they lay bare their hearts; their gladness, sorrow, anger, compassion, apprehension and love in empathy with the characters or sermon content. Thus, the use of sense appealing images in sermon with the aid of advanced technology is one good way of delivering the Gospel message to a modern congregation.

3.5. Conclusion

The topical sermon and the textual sermon have been at the centre of preaching in the Korean church for more than a hundred years, and the rapid growth of the church has influenced the socio-economic life of the people. Theologians have noted that one of the many reasons for the preaching of the Gospel message from the pulpit is for socio-economic development. This therefore requires the use of high technology in sermon delivery to meet the needs of a modern congregation that is used to a culture of images. On the other hand, the Korean church is not inclined to embrace changes in modern culture for the sake of its audience but it

continues to cling to traditional sermon forms at the expense of new trends in preaching methods. This has led to crisis in the pulpits of the Korean church. An alternative means of communication is the method of sense appealing images in sermons for the modern congregation.

4. Analysis of sense appealing images

In chapter 3, we have examined the history of sense-appealing images in sermons in the Korean church and observed that Korean churches have continued to employ the three-point sermon form, namely the traditional sermon approach, in the contemporary preaching context. Preacher will examine “ethical norms” to conduct of our response (Osmer 2008:4), therefore, the present chapter will offer the question for a normative task. Namely, what ought to be happening in contemporary homiletics related to the sense-appealing images in sermons as well as the use of image language or picture language in the Bible? In addition, this chapter will study an outline of the use of images in sermons by examining C.H. Spurgeon’s use of sense-appealing images in sermons. The analysis will show the importance and necessity of using sense-appealing images in sermons.

The third task, the *normative task*, shows that theological concepts make the most use of interpretive elements in particular contexts, episodes and situations to construct ethical norms that guide our responses (Osmer 2008:4, 131). As regards to this task, the research will investigate a hermeneutics of image or picture language in the Bible and C.H. Spurgeon’s use of sense-appealing images in sermons, as well as the sermons which employ images that appeal to the senses. In addition, chapter 4 will make an analysis five senses in the Bible and C.H. Spurgeon’s sermons.

4.1. Outline of Image Sermons

Many people spend a great deal of time in the conscious or unconscious world to revel in good or bad imaginations and actually, these imaginations often lead to new inventions, rules, programs, etc., which contribute to economic, cultural, social and political developments. In addition, when a preacher interprets the text, imagination helps to provide illustration for the historical background of a particular situation or event. It offers interpretive insight into various images in the Bible. Wallace (1995:9, 10) states that:

The images of the past can continue to provide self-definition and awareness and to remind us of the ongoing power of imagination to call us into the future. Such images are to be found in the biblical story and in the rich imagery of the Judaeo-Christian tradition. Images such as the garden, the new heaven and earth, the banquet, bread and wine, oil poured over the head, tears washing feet, fire from above, a newborn infant, and a crucified figure are

only some of the ones that continue to throb with numinous power. The task of the preacher is to recover and renew them for the present generation and those to come, so that they are not lost in the mindless haze of imagery substituted by modern technology.

Accordingly, a preacher can simplify an abstract concept in the Bible through imagination, thereby helping the congregation to understand images in the biblical text in a way that corresponds to the culture and the needs of the modern audience. On the issue of imagination, Blackwood says that after a preacher tries to find out the people's thought, then he exchanges his experience with the congregation (Blackwood 1941:197). Imagination has the power to uncover new ideas and make the invisible visible. Craddock (1993:146) says, "Perhaps this is what Henry Ward Beecher meant when he defined imagination as "the power of conceiving as definite the things which are invisible to the senses."

Imagination provides a means of contact between God and humans. According to Elliot (2000: 146):

He writes, "Proclamation . . . can be described as an appeal to the imagination of the hearers through the images of scripture. The preacher's task is to mediate and facilitate that encounter by engaging his or her own imagination, which becomes the link between scripture and congregation." in other words, according to Green, what links together the various facets of preaching-the preacher, the exegesis of the text, sermon writing, and the congregation-is our imagination. "Imagination is the meeting place of God and humankind," affirms Barbara Brown Taylor, "the chamber between heaven and earth where the sacred and commonplace mingle and flow in unexpected ways."

In other words, an image effectively communicates to and helps us understand God's word. Kim (2007:280) explains that an image plays an important role in understanding a sermon because it is a tool for effective sermon delivery and listening. Therefore, a full sermon that employs appropriate images is fresh, interesting and stimulates the mind. Kearney (1998:6) also views the act of imagining in phenomenology and hermeneutics from three critical angles:

- 1) imagining is a productive act of consciousness, not a mental reproduction in the mind; 2) imagining does not involve a courier service between body and mind but an original synthesis which precedes the age-old opposition between the sensible and the intelligible; and 3) imagining is not a luxury of idle fancy but instrument of semantic innovation.

The origin of the word image is traced to c.1200. The *Online Etymology Dictionary*³⁰ defines image as follows:

c.1200, "piece of statuary; artificial representation that looks like a person or thing," from Old French *image* "image, likeness; figure, drawing, portrait; reflection; statue," earlier *imagine* (11c.), from Latin *imaginem* (nominative *imago*) "copy, statue, picture," figuratively "idea, appearance," from stem of *imitari* "to copy, imitate" (see *imitation*).

Meaning "reflection in a mirror" is early 14c. The mental sense was in Latin, and appears in English late 14c. Sense of "public impression" is attested in isolated cases from 1908 but not in common use until its rise in the jargon of advertising and public relations, c.1958.

From the above, it is clear that the original and artistic meaning of the term image was a strong drawing, statue, copy, imitation and artificial representation, but from the late 14th century, the meaning appeared to become broader incorporating the idea of sense.

4.1.1. Three types of images

Preminger has identified three types of images namely the mental image, the metaphorical image and the symbolic image. Each of these images can be categorized according to its characteristics such as its specific quality, scope, meaning and function. He describes the three types of images, noting that a mental image is an image within the psychological sphere and which is generated when an individual experiences stimuli through the senses, which then is converted into a picture in the mind. Similarly, in a sermon, preachers could leave the image they received or transmit it to the audience, which will then receive the image in their own way. A mental image consists of sensory experiences and impressions of certain qualities. Preminger (1974:332, 552, 560, 767) elaborates on these qualities of an image, the relationship to "the theory of e.", and its limitations:

Mental image: The theory of e. supposes a close reciprocal relation between mental images and the arousal of emotion (see *PATHOS*), and is thus linked to the notion of *psychagogia*-leading or enchanting the mind. Outside practical rhet., e. was also felt to be a desirable quality in historiography and, esp., poetry. The Lat. rhetoricians often drew their examples of

³⁰ Douglas, H (2001-2003), *Online Etymology Dictionary*. Available Online: <http://www.etymonline.com/index.php?term=sense> [Accessed: 2 December 2013].

e. from Virgil, as the Greeks did from Homer. Ancient commentaries on Homer and on Attic tragedy frequently draw attention to vividly pictorial passages and phrases. For Psuedo-Longinus (De sublimitate 15), vivid imagery (which he usually refers to as *phantasia*) is one means of attaining the sublime (q.v.). But he makes an important distinction between the use of such imagery by the orator, who must keep within the bounds of credibility, and by the poets, who are free to invent and elaborate fabulous subjects. The psychological mechanism linking mental imagery and emotion was known to Aristotle (Rhet. 1 41 1 b-1412a), who used the concrete adverbial phrase "before the eyes" rather than the abstract term "vividness" to signify the effect of such vision. For Aristotle, mental picturing produces the semblance of vitality and actuality: the Gr. for this is *energeia*, a term which has often been confused with e.

Secondly, a metaphorical image is said to express its meaning in figurative forms. For example, "My problems are giants."

Metaphorical image: which seemed to account for metaphorical imagery as an organic part of lang. rather than as an ornament or decoration. According to this theory, humanity, as it develops its conceptions of immaterial things, must per force express them in terms of material things or images because its lang. lags behind its needs. So lang. as it expands grows through metaphor (q.v.) from image to idea. The word "spirit," for example, has as its root meaning "breath"; thus as the need to express an immaterial conception of soul or deity emerged, a pre-existent concrete word had to be used to stand for the new abstract meaning. Although Muller's thesis has been questioned (Barfield in *Knights and Cottle*), and although there may well be differences between ordinary and poetic metaphor, the implication that metaphor is created as a strategy for expressing the inexpressible is still influential today.

Thirdly, a symbolic image is described as the expression of a concept in the form of an object or abstract idea that contains similar characteristics as the original concept. Pringle elaborates on the concept of a symbolic image thus:

Symbolic image: I. also denotes a long trad. of theoretical and historical reflection on the concept of imagery, a trad. which in its narrow sense probably begins with such Ren. handbooks of symbolic imagery as Cesare Ripa's *Iconologia* (1592) and culminates in Erwin Panofsky's influential *Studies in I.* (1939). In a broader sense, the critical study of the icon extends to theological and philosophical concepts such as the biblical concept of the *imago dei*, the notion that man is created "in the image and likeness" of God. The Platonic concept of the *eikon* crops up in the notion of *eikasia* (cf. Eng. "*icastic*"), the perception of images, appearances, and reflections (Republic 50ge), in the theory of art, where it is linked with mimesis (Republic 598e-599a; see IMITATION), and in basic models of being and knowing. F. E. Peters notes that, for Plato, "the visible universe is the *eikon* of the intelligible one." The concept of the icon may best be understood as oscillating between a very general sense (the notion of "likeness" or "similitude") and a fairly specific reference to visual representations by means of likeness (e.g. paintings, statues, photographs).

4.1.2. Interrelationship between image and brain

The human brain consists of the right and the left sides each of which has a different structural function. Bergland (1985:1) notes that:

You have two brains: a left and a right. Modern brain scientists now know that your left brain is your verbal and rational brain; it thinks serially and reduces its thoughts to numbers, letters, and words... Your right brain is your non-verbal and intuitive brain; it thinks in patterns, or pictures, composed of 'whole things,' and does not comprehend reductions, either numbers, letters, or words (cf. Edwards 1999: XX).

The right side of the brain has certain characteristics; it is visual and sensible, and quickly reacts to stimuli; it understands and interprets body language easily, and it recognizes information or knowledge and the use of metaphor and analogy. The right side of the brain also reacts to an emotional appeal easily, it remembers images, it accommodates imaginal and poetic stories, and it creates new ideas, etc. According to Wardlaw (1989:75), "Since early medieval times what we call today right-brain thinking, that is, the ability to work with visual patterns, spatial relations, and holistic perceptions, has been associated with ambiguity, perversity, and even evil." In his book however, Edwards (1999:33) points out a different function of the right and the left side of the brain:

New evidence found by Jerre Levy in her doctoral studies showed that the mode of processing used by the right brain is rapid, complex, whole-pattern, spatial, and perceptual processing that is not only different from but comparable in complexity to the left brain's verbal, analytic mode.

In addition, Cilliers (2012:102) confirms that:

Neurologists identify no less than eight neurocognitive systems that have to work together to allow the brain to function optimally. Du Preez (1991:26-27) mentions the following systems within this *neurocognitive model of 'integration'*: cortical energy, coding, planning and controlling, verbal-sequential, non-verbal holistic, physic-motorist, socio-affective and the subconscious centres. The distinction between so-called "right brain" and "left brain" people is an over-simplification. At most we can say that the right hemisphere of the brain (which has to do with image and imagination) comes into its own best if it is supported by the other neurocognitive systems, and that it is *probably an area which should be utilised better in the communication process (and thus also liturgy and preaching)*. The right hemisphere by nature functions non-verbally, visually-spatially, musically, language prosodically and holistically. For example, to depict the contents of our communication visually can promote cognitive processing as a whole. This means: the verbal-sequential system of the brain, or left hemisphere, can be better integrated into the right hemisphere through *visual support*,

thus improving total brain function. Words that bear images, communicate endlessly better than words that simply logically-analytically string (abstract) concepts together.

Thus, the right side of the brain helps one to listen music, see a picture, be drawn to any image function, or become interested in mysterious things. When one reads a book, or has a conversation, it helps to form an image in one's mind and to solve a problem by sensory perception or judgment as well as engage in funny thoughts and actions. Since the right side of brain stimulates one's interest in something, understanding its function in the application of sense-appealing images in sermons is important.

4.2. Analysis of Spurgeon's Sermons

C.H. Spurgeon operated within the complex political and social situation of the 19th century Europe when the Christian gospel was being threatened by the social economic reformation driven variously by the industrial revolution that began in the late 18th century, and the emergence of the communist theory of Karl Marx, as well as of Charles Darwin's evolution theory of and of biblical criticism in the 19th century.

Spurgeon was a spiritual leader and preacher whose understanding of the Bible was informed by the Puritan ideas of his time. According to Murray (1986:2), "Spurgeon was quite unashamed of his objective: he wanted more searching of the Scriptures and he believed Puritan writings were one of the finest inducements to obtain that result." Clearly, Christ was the central part of his life as well as the core of his sermons. Murray (1986:36) further remarks that, "the true explanation of Spurgeon's ministry, then, is to be found in the person and power of the Holy Spirit. He was himself deeply conscious of this."

When Spurgeon preached, he used sense-appealing images that would help his congregation to understand his sermons easily. Therefore, this chapter will examine Spurgeon's use of sense-appealing images in his sermons.

4.2.1. Spurgeon's use of sense-appealing images in sermons

Spurgeon seemed to effectively and consciously draw picture language in the minds of his audience in order to help them understand his message. He appealed to the five senses in his sermons as he used the sense of sight, hearing, smell, taste and touch to get the attention of

his congregation. A preacher's sermon has as much influence on the congregation as the authority of his language. Although a sermon depends wholly on the Holy Spirit, but most members of a congregation are more impressed by the linguistic skill employed in the delivery than in the content or message of the sermon (Blackwood 1949:193). According to Cilliers (2012:103):

As word-art metaphorical language is also *multisensoric language*. It does not only address one or two senses, but brings about holistic communication. It is remarkable that the sermons of effective preachers are always loaded with language that opens windows to more than one sense, so that you can, as it were, hear, see, taste, smell and feel the alternative world of the Gospel in such sermons. Luther is an excellent example of this - because of his amazingly mature understanding of the inescapability of mental images (cf. 1.2; see also the analysis of Josuttis 1995:30f).

1) Appealing to the sense of sight

We have noted above that Spurgeon made a conscious effort to use picture language in his sermon to help his audience. He would induce the audience to see a picture and to draw the picture. Spurgeon (1888: 262) report that,

He was seen to swoon, and fall to the ground. Do you wonder? If any one of us could, in our inmost souls, behold that scene, should we not be overcome? I wish I could so speak this morning that some of you would picture that last tremendous day, for which all other days were made.

For example, Spurgeon declared:

"Christian, thy head most he crowned with thorns... Despised His gospel, trodden underfoot the blood of Jesus, and have refused to be saved... Look to him, believe on him, seek him, and thou shalt find him... Suppose the moon were cream cheese, what would become of us on a dark night?... Turn now your eyes to yonder cross. Behold a God expiring..." No sooner had their father told them what they had to do than the first thing they did was, they went and fetched their empty sacks... have I spent hours in prayer, the tears rolling down my cheeks, and straining myself in an agony of desire to find Christ and find salvation... "Look unto me and be ye saved"... Then did the Holy Spirit enable me to look to Christ hanging on the cross. I did not give up my prayers, but I did put the Lord Jesus, the object of my faith, far above all prayers, and then when I had looked to him hanging, dying, bleeding... But as for my old nature, that is a body, I can never find it difficult to recognize its existence, it is as apparent as flesh and bones. As I never doubt that I am in flesh and blood, so I never doubt but what I have sin within me... What makes Christ die? Sin! though not his own. What makes his body sweat drops of blood? Sin! What nails his hands? What rends his side? Sin! Sin does it all (Spurgeon 1859:12, 94, 107, 108,112, 678).

From the above, we can see that Spurgeon applied visual images in his sermon, for example, **direct appeal** as in – “look to him, seek him”, “look unto me”, “look to Christ hanging on the cross”, and “looked to him hanging, dying, bleeding.” However, he also used **indirect appeal** as in – “he crowned with thorns”, “trodden underfoot the blood of Jesus”, “the moon were cream cheese”, “on a dark night”, “your eyes to yonder cross”, “their empty sacks, the tears rolling down”, “as apparent as flesh and bones”, “in flesh and blood, his body sweat drops of blood”, “what nails his hands”, and “what rends his side.” In visually appealing language, he drew pictures of his sermon content for the audience through direct and indirect appeal, as he transferred his own feelings to the congregation. In particular, he graphically described the sight of Jesus Christ on the cross.

2) Appealing to the sense of hearing

Spurgeon employed visual appealing images with hearing appealing images through picture language. Wilson (1999:50) explains that, “An image is a word picture. The difference between an image and an abstract idea is that an image presents a specific picture created to the mind’s eye.” When Spurgeon made use of hearing appeal, he sometimes used human voice, musical instruments and songs in his sermon to add to his visual appeal approach as the following show:

“Sing unto the Lord, for he hath triumphed gloriously: Marah’s bitterness hath he turned to sweetness” None of us have seen the streets of gold of which we sang just now; those harpings of the harpers, harping with their harps, have never fallen on these ears; eye hath not seen it, ear hath not heard it... So glorious is God that all the angels’ harps cannot sound forth half his glory... Let time and space become great mouths for song; let the infinite roll up its waves; let all creatures lift up their voices in praise of him that liveth and was dead... The hearing fails, the daughters of music are silent, the whole tenement gets very Crazy...I can but mount a little as the lark, and sing my song, and then return to my nest... Therefore, as we ought to be always praising him, our mind ought always to be wakeful... It is a shame to pray with the mind half asleep: it is an equal shame to attempt to praise God till all the powers of the mind are thoroughly aroused. David is herein a most fit example, for he sings, “My heart is fixed, O God, my heart is fixed: I will sing and give praise. Awake up, my glory; awake, psalter and harp: I myself will awake early”... listened to his appeals and sought shelter with him in the ark... Sometimes half a dozen skilled voices of persons who would be equally as much at home at the opera or the theatre as in the house of God, are formed into a choir to perform the psalmody; and it is supposed that God accepts their formal notes as the praise of the entire assembly... So as to make a pause in his mercy to us: let not our slumbering spirits cause an omission of our grateful song (Spurgeon 1871:247, 265, 267, 296, 317, 347, 348).

Clearly, Spurgeon appealed to the sense of hearing in his sermons. He used **direct appeal** in expressions such as “listened to his appeals”, “the hearing fails, the daughters of music are silent”, “these ears”, and “ear hath not heard.” He also used **indirect appeal** as in “sing unto the Lord, he hath triumphed gloriously”, “sang just now; those harpings of the harpers, harping with their harps”, “all the angels’ harps cannot sound forth”, “great mouths for song”, “their voices in praise of him”, “sing my song”, “always praising him”, “attempt to praise God”, “he sings”, “will sing and give praise”, “psalter and harp”, “voices of persons”, “a choir to perform the psalmody”, “as the praise of the entire assembly”, and “our grateful song.” In appealing to the listeners’ hearing it was as if he also employed visual appeal to draw a mental picture for the audience when listening to his sermons. His listeners had to feel like they were watching a movie in the cinema. He also used both direct and indirect appeal when he appealed to the hearing in his sermons.

3) Appealing to the sense of touch

Spurgeon’s preaching also entailed appealing to feeling or a tactile appeal in that he used language to appeal to the sensory organ of touch. The sense of touch establishes contact through high or low temperature or to distinguish between a feeling of wetness or dryness as well as an appeal to painful feelings. Thus, Spurgeon regularly used a tactile appeal in his sermons to stimulate feelings in the audience. On this point, some of Spurgeon’s sermons contain the following tactile images:

Who, with one consent, feeling one common agony of soul, shall resolve to band themselves together as a company for this one object... They feel there is a life within them superior to blood and bone, and nerve and sinew. They feel the life of God within them, and none can gainsay it... I could learn to preach somehow or other; wish that I could discover the way to touch your hearts and your consciences... He is not afraid of being personal; he does not shirk the touching of men’s consciences... An angel visits him and by mercy’s touch he lives!... Yonder is the Cross of Christ, and no sooner does the soul touch the crucified Saviour than it lives at once... I read just now, in your hearing, that he can be touched with the feeling of our infirmities... The soul which once ran warbling on like a clear stream is cold and hard as a stone. Its prayers are like icicles, its emotions like blocks of ice... when tremblingly she put forth her finger, touched the hem of the Saviour’s garment and was that moment restored!... If I cannot press to Him so as to lay hold of Him with my hands, yet as much as I can touch with my fingers will be enough... Remember, it was not this woman’s finger that saved her—it was Christ whom she touched (Spurgeon 1868:164, 186, 205, 223, 224, 264, 382, 488, 497).

Spurgeon applied the tactile appeal through a direct and an indirect approach in his sermons. Expressions that indicate **direct appeal** include “feeling one common agony of soul”, “feel the life of God”, “touch your hearts and your consciences”, “touch your hearts and your consciences”, “the touching of men’s consciences”, “mercy’s touch”, “the soul touch the crucified”, “touched with the feeling of our infirmities”, “touched the hem of the Saviour’s garment”, “press to Him”, “touch with my fingers”, and “whom she touched.” He used **indirect appeal** in “superior to blood and bone, and nerve and sinew”, “clear stream is cold and hard as a stone”, “prayers are like icicles”, “emotions like blocks of ice”, “she put forth her finger”, and “lay hold of Him with my hands”.

4) Appealing to the sense of taste

In his sermons, Spurgeon appealed to the ability to use the tongue to feel various tastes, namely, sweet taste, bitter taste, pungent taste, salty taste and sour taste. An appeal to the sense of taste helps the audience to understand and concentrate on the sermon through picture language. Spurgeon constantly utilized this method. He used language in a way that stimulated his listeners’ five senses including the sense of taste and caused them to have a fresh:

When David wrote the Psalms, and discoursed sweet music on his harp... Cleopatra’s asp was brought in a basket of flowers; and men’s ruin often lurks in fair and sweet speeches... There is a liberty, dear friends, which Christian men alone enjoy; for even in Great Britain there are men who taste not the sweet air of liberty... He procured enactments against them, and put them to death; and now, as a crowning point, this were-wolf, having tasted blood... They find streams brackish to their taste and bitter to their spirits, and they say, “Surely, if I were a child of God this would not happen”... And when Jonathan had tasted the honey they cast lots and Jonathan was taken. We shall always desire that what has been so sweet to our own taste, may also be tasted by others... Suppose you tell me that honey is bitter... But let someone who loves me dear as his own life, come and plead with me, then truly his words are music; they taste like honey... I tell thee, sinner, thou art sleeping in the tent of the destroyer; thou mayest have eaten butter and honey out of lordly dish... I am jealous over you, lest there should come in by any possibility any root of bitterness to trouble you... Instead thereof you will often see melancholy congregations whose visages are not much different from the bitter countenance of poor creatures swallowing medicine... Herefore doth our soul cry in bitterness... If thou wouldst but feel this, it would mingle bitters in thy sweet cups of joy (Spurgeon 1855:35, 41, 46, 49, 80, 116, 161, 327, 356, 467, 522, 528, 540, 550).

We can see that Spurgeon also appealed to the audience’s taste by using both direct and indirect appeal in his sermons. Phrases that show **direct appeal** in the quotation above

include “sweet speeches, who taste”, “the sweet air of liberty”, “having tasted blood”, “streams brackish to their taste and bitter to their spirits”, “tasted the honey”, “sweet to our own taste”, “be tasted by others”, “taste like honey”, and “have eaten butter and honey out of lordly dish.” With **indirect appeal** he used expressions such as “discoursed sweet music on his harp”, “the sweet air of liberty”, “honey is bitter”, “root of bitterness to trouble”, “the bitter countenance of poor creatures swallowing medicine”, “soul cry in bitterness”, and “mingle bitters in thy sweet cups of joy.”

5) Appealing to the sense of smell

Spurgeon used smell appealing images in his sermons, and he often compared a scented smell and a stinking smell. A contrast of the two types of smell stimulated the sense of real smell in the congregation causing them to experience in a way what the image symbolizes. He described the gospel as a beautiful fragrance, and compared the corruption of guilt to the smell of a rotten body. Spurgeon’s sermon methods created an atmosphere that enabled the audience to experience the actual situation as stimulated by the sense of smell.

If this, which is but a part of His garment, does so smell of myrrh and aloes and cassia, O what must His blessed Person be but a bundle of myrrh which shall lie forever between our breasts, to be the perfume of our life and the delight of our soul?... How we have marvelled that He came out of it untouched, without the smell of fire having passed upon us!...He who offered Himself to God an offering of a sweet smell, has become to us our meat, indeed, and our drink, indeed—what God feeds upon, we feed upon, too. It blooms and lasts and we smell it again and again and again... In proportion as he draws nearer and nearer, the perfume from the many mansions, from the garments of Christ who dwells there and whose garments smell of myrrh and aloes and cassia... who has been dead and is supposed through four days of burial to have begun to stink, when he is called from the grave by the voice of Jesus, is the subject of a remarkable miracle...the iniquity of London reek and stink in the nostrils of Almighty God Even if no result... should come, (impossible supposition!) yet still, the mere preaching of Christ is like the smell of evening incense which goes up unto God and He accepts it... There are some nostrils that would not be disgusted at the foulest smells, nor would they be regaled though the daintiest perfumes were loading the air with their fragrance... Paul compares the preaching of Christ to a sweet-smelling savour (Spurgeon 1869:5, 205, 324, 331, 356, 410, 463, 638, 685, 714).

Once more, we can observe the use of smell appeal through direct and indirect appeal in Spurgeon’s sermons. The expressions that contain **direct appeal** include “smell of myrrh and aloes and cassia”, “the smell of fire”, “God an offering of a sweet smell”, “smell it again and again”, “garments smell of myrrh and aloes and cassia”, “like the smell of evening incense”,

and “a sweet-smelling savour.” He used **indirect appeal** in “a bundle of myrrh”, “the perfume of our life and the delight of our soul”, “what God feeds upon, we feed upon”, “the perfume from the many mansions”, “burial to have begun to stink”, “reek and stink in the nostrils of Almighty God”, “at the foulest smells”, and “the daintiest perfumes.”

Sermons made by pulpit such as Spurgeon makes use of sense appealing and images to make it more appealing to the audience. It also creates a more authentic atmosphere helping the congregation accept the messages. Sense appealing and using images were often used in the Bible to deliver messages. Jesus used mostly metaphors, paradoxes, parables and images in his sermons. Wallace (1995:35) further remarks that, “We have now been entrusted with the crafting of the divine image found in the scriptures.”

4.3. Image Language or Picture Language in the Bible

To begin, the focus here will be on sense-appealing images through the use of image language or picture language in the Bible. The use of imagery is common in the biblical text. When Jesus was preaching, he used a lot of imagery in his sermon. For example, he used metaphors, paradoxes, parables, similes, riddles, and stories. According to Cilliers (2012:103-104):

The Bible is our original source of images - we always have to return to this if we want to be imaginative theologians and preachers... In the biblical text there is indeed a wealth of images or metaphors, images that people paint in their deepest need, but that also portray God metaphorically. The task of preaching and liturgy are in my opinion also to regain these essential and life-changing images, to translate them, or rather to imagine them for the people of our time.

The Bible is like a treasure warehouse that shows that the biblical authors used imagination when documenting the text. Specifically, picture language or image language can be observed in the Prophets, the Proverbs, the Book of Psalms and the Epistles. Wilson (1989:89) notes that, “Scripture is filled with exciting ideas and events and imagination creates additional ones.” In addition, Long (1989:39) points out that, “our task now is to see how this approach to biblical preaching works in relation to particular biblical genres, such as narrative prophetic oracle, proverb, psalm, parable, and epistle.”

Before the year 2000, the sermon method by Jesus Christ represented a good model for modern preachers. Applying imagination in a preacher's sermon is necessary for easy delivery and understanding of God's word. Craddock (1993:138) states that:

In addition to similes, metaphors, symbols, parables, paradox, and other formal expressions of imagination, we may identify some specific functions of imagination in preaching. Here I will examine imagination's role in three areas that are vital for excellent preaching: interpretation of the Bible (the revelation of God in the past); discernment of God's action in the world (knowledge of God in the past and present); and presentation of the mystery of God (past, present, and future).

4.3.1. Image language or picture language in the Old Testament

The Bible reader or listener is persuaded by the metaphoric or symbolic image and picture language. A picture language appeals the five senses and imagination unlike logical and abstract language, and employing image language is a good way to experience and understand the Old Testament because the authors made ample use of imagination, symbols, metaphors, and picture language in the text.

Sense of sight: The Old Testament used many visual images. In Joshua 7:5, visual image is used to describe the condition of the people of Israel people after their defeat in battle by Ai:

And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

The text says that the "the hearts of the people melted" just as Joshua 5:1 says of the Canaanites, that "their heart melted" meaning the people trembled when they heard that the God of Israel helped His people to cross the Jordan River. In this verse, visual image is used to describe the Canaanites' state of heart (Kim 1997:183):

And it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them anymore, because of the

children of Israel (Joshua 5:1)³¹.

In Genesis 15:5, the sense of sight is used in the expression, “look now toward heaven, and tell the stars” which shows that Abram would be blessed with a great number of descendants by God. The image is found in the statement, “And he brought him forth abroad, and said, “Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.” Furthermore, in Genesis 41:1-4, the sense of sight is symbolized in a parable that contains the expressions “seven well favoured kine and fatfleshed” and “the ill-favoured and leanfleshed kine” which stand for seven years of abundance and seven years of famine respectively:

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill-favoured and leanfleshed; and stood by the *other* kine upon the brink of the river. And the ill-favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke (Genesis 41:1-4).

In Ezekiel 1:26:

And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

The prophet used images that appealed to the sense of sight such “as the appearance of a sapphire stone” and “as the appearance of a man.” Daniel 11:22 contains a military image, “the arms of a flood shall they be overflown” in the utterance, “And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.”

Sense of hearing: Joel 2:5 reports the sound of a troop of locusts leaping in a way that appeals to the sense of hearing imaginable sound of chariots. The author of Joel employed such a remarkable imagination that enables the reader to think he/she actually hears the sound

³¹ *The King James Version of the Holy Bible* 2002. Available Online at: <http://www.ccel.org/ccel/bible/kjv.html>.

of a troop of locusts. The phrases, “the noise of chariots” and “a flame of fire confirm this: “Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array” (Kim 1997:187).

The phrase, “the voice of thy brother’s blood,” in the verse, “And he said, ‘What hast thou done? The voice of thy brother’s blood crieth unto me from the ground’” (Genesis 4:10) appeals to the sense of hearing. In Jeremiah 48:36, “Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches *that* he hath gotten are perished”, the phrases, “sound for Moab like pipes” and “sound like pipes for the men of Kir-heres”, appeal to the sense of hearing. Similarly, the imagery, “like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host” appeals to the sense of hearing in the verse, “And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings” (Ezekiel 1:24).

Sense of smell: The word for apple in Hebrew is *tappuah*, but sense of smell, and the meaning of "breathe" seemed to be derived from *naphah* in Song of Solomon 7:8. The term represents a fragrant smell, namely, the sense of smell in the phrase “the smell of thy nose like apples.” is the verse reads: “I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples.” In Genesis 27:27 there is an appeal to the sense of smell in the statements, “he smelled the smell of his raiment” and “the smell of my son *is* as the smell of a field which the LORD hath blessed.” The whole verse reads: “And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, ‘See, the smell of my son *is* as the smell of a field which the LORD hath blessed’.” In Job 14:7-9, the phrase, "the scent of water" appeals to the sense of smell:

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; *Yet* through the scent of water it will bud, and bring forth boughs like a plant (see Kim 1997:194-197).

Additionally, Song of Solomon 1:3 expresses the sense of smell image and it emphasizes the woman’s beauty: “Because of the savour of thy good ointments thy name *is as* ointment

poured forth, therefore do the virgins love thee.” Similarly, Isaiah 3:24 shows the sense of smell image in the statement, “instead of sweet smell there shall be stink”:

And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.

The statement “Dead flies cause the ointment of the apothecary to send forth a stinking savour” also appeals to the sense of smell in: “Dead flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour” (Ecc. 10:1).

Sense of touch: When Jacob wanted to steal the blessing of his older brother, his father Isaac relied on a tactile feeling to distinguish between Jacob and Esau. Isaac had lost his sight to old age, and he could only operate his sense of hearing, sense of smell, sense of taste, sense of touch at that time. In the scene with Jacob, he had to rely on the sense of touch as shown by the expressions, “my brother *is* a hairy man, and I *am* a smooth man”, “my father peradventure will feel me”, “his hands, and upon the smooth of his neck”, “he felt him” and “his hands were hairy, as his brother Esau’s hands” (Kim 1997:190):

And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man: My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing... And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck... And Jacob went near unto Isaac his father; and he felt him, and said, “The voice *is* Jacob’s voice, but the hands *are* the hands of Esau”. And he discerned him not, because his hands were hairy, as his brother Esau’s hands: so he blessed him (Genesis 27:11, 12, 15, 16, 22, 23).

Through the turn of phrase, “trembling,” “the earth quaked,” and a “very great trembling”, the author of 1 Samuel tried to express the Philistines’ army’s sense of fear through a sense of touch image in: “And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling” (1 Samuel 14:15). Ezekiel 10:2 also expresses the sense of touch with the phrase, “fill thine hand with coals of fire” in:

And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in my sight.

In Proverbs 5:3, “For the lips of a strange woman drop *as* an honeycomb, and her mouth *is* smoother than oil”, the statement “her mouth *is* smoother than oil” also appeals to the sense of touch.

Sense of taste: Song of Solomon 2:1 expresses a common human experience of love by appealing to the sense of taste when it compares the sweetness of love to wine: “Let him kiss me with the kisses of his mouth: for thy love *is* better than wine.” One can also experience the goodness of God in the sense of taste in Psalms 34:8: “O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him” (cf. Kim 1997:200-201).

Similarly, the author of Ezekiel appeals to the reader’s sense of taste when he shows the scroll that God gave him to eat tasted like honey: “And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness” (Ezek 3:3). Obadiah 1:16 used expressions such as “have drunk,” “all the heathen drink,” and “they shall drink, and they shall swallow down” to appeal to the sense of: “For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.”

4.3.2. Image language or picture language in the New Testament

When we read the Bible, using our imagination can help us to understand the thoughts of the biblical authors. In other words, image is very important in understanding the word of God (Dale 1887:52). The New Testament authors also employed ample images, parables, symbols, metaphors and picture language in the text. In particular, Jesus enjoyed using this approach when preaching or teaching his disciples. Thus, below we would investigate the use of sense appealing image or picture language in the New Testament.

Sense of sight:

And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a

dove descending upon him (Mark 1:10).

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not! (Luke 13:34).

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world (John 1:29).

And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel (Acts 6:15).

Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: Whose mouth *is* full of cursing and bitterness: Their feet *are* swift to shed blood: (Rom 3:13-15).

And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. And they had hair as the hair of women, and their teeth were as *the teeth* of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle (Rev 9:7-9).

In the New Testament verses above, we can observe the use of a sense of sight appeal in the underlined expressions, “he saw the heavens opened, and the Spirit like a dove descending upon him”, “I have gathered thy children together, as a hen *doth gather* her brood under *her* wings”, “saith, Behold the Lamb of God, which taketh away the sin of the world”, and “looking stedfastly on him, saw his face as it had been the face of an angel”. The last two verses from Romans and Revelation describe the appearance of the referents, thereby showing an appeal to the sense of sight.

Sense of hearing:

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; (Luke 21:25).

Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal (1 Cor 13:1).

I was in the Spirit on the Lord’s Day, and heard behind me a great voice, as of a trumpet... And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters (Rev 1:10, 15).

Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. The people therefore, that stood by, and heard *it*, said that it thundered: others said, “An angel spake to him” (John 5:28-29).

The New Testament authors also appealed to the sense of hearing as seen from the underlined expressions in the verses above namely, “the sea and the waves roaring”, “*as* sounding brass, or a tinkling cymbal”, “heard behind me a great voice, as of a trumpet, his voice as the sound of many waters”, and “came there a voice from heaven, and heard *it*, said that it thundered: others said, ‘An angel spake to him’.”

Sense of smell:

Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place (2 Cor 2:14).

And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. (Eph 5:2).

And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints (Rev 5:8).

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel’s hand. And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake (Rev 8:3-5).

The appeal to the sense of smell to describe a character, an object or a situation occurs several times also in the New Testament as the underlined expressions in the verses above show: “maketh manifest the savour of his knowledge”, “a sacrifice to God for a sweet smelling savour”, “having every one of them harps, and golden vials full of odours, which are the prayers of saints”, “there was given unto him much incense”, and “the smoke of the incense.”

Sense of touch:

For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak (Ephesians 6: 20).

And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months (Rev 9:10).

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth (Rev 3:15-16).

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened (Matthew 7:7-8).

Similarly, the New Testament authors aimed to help the reader to experience the situations related in the text by appealing to the sense of touch in the verses listed above namely in: “I am an ambassador in bonds”, “there were stings in their tails”, “thou art neither cold nor hot, I would thou wert cold or hot, neither cold nor hot”, “knock, and it shall be opened unto you”, and “knocketh it shall be opened.”

Sense of taste:

For I say unto you, “That none of those men which were bidden shall taste of my supper” (Luke 14:24).

I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world (John 6:48-51).

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man (Hebrews 2:9).

If so be ye have tasted that the Lord *is* gracious (1 Peter 2:3).

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter (Rev 10:9-10).

The above verses also show that the New Testament authors appealed to the reader’s sense of taste in: “taste of my supper”, “bread of life”, “eat manna in the wilderness, “the bread which cometh down from heaven, that a man may eat thereof”, I am the living bread, if any man eat of this bread”, “the bread that I will give”, “taste death for every man”, “ye have tasted that the Lord *is* gracious”, “eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey”, and “ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.”

4.4. Conclusion

The discussion so far has shown that the power of imagination lies in being able to conceive new things, whether on educational, social, politics and economic levels, or in terms of rules and programs. Wallace (1995:10) affirms that:

Images such as the garden, the new heaven and earth, the banquet, bread and wine, oil poured over the head, tears washing feet, fire from above, a newborn infant, and a crucified figure are only some of the ones that continue to throb with numinous power. The task of the preacher is to recover and renew them for the present generation and those to come, so that they are not lost in the mindless haze of imagery substituted by modern technology. Images will continue to be cast and sown into the field of human consciousness; the issue is which of them will take root and flower (cf. Cilliers 2012:104).

On the other hand, the biblical writers also used many images – similes, metaphors, symbols, parables, and paradoxes to appeal to the senses. The use of imagination helps the modern reader to understand the historical background of a biblical situation and the purpose of the biblical authors. We have noted that Preminger identified three types of images; the mental image, the metaphorical image and the symbolic image, and that most images are formed in the right side of the human brain, including the process of listening to music, seeing a picture, conjuring an image and showing interest in puzzles and riddles. In particular, the chapter has also shown that Spurgeon employed imagination sense-appealing images in his sermons, in line with the use of picture language or image language in the form of metaphors, paradoxes, parables, similes, riddles and narratives in both the Old Testament and the New Testament.

5. Advantages and Disadvantages of Sense Appealing Images in Sermons

Chapter 4, analyzed the sense appealing images in the Bible and C.H. Spurgeon's sermons as a normative task. The point of chapter 5 should be viewed as a pragmatic task and will examine how one might have advantages and disadvantages of images that appeal to the senses in preaching. In addition, this chapter will study the audience and the aspect of advantages of sense appealing images and the preacher and the aspect of advantages of sense appealing images. It will also consider the necessity of alternative simple sense appealing images in sermons and sense appealing images of excess, using and emphasising the experiential preaching of the preacher.

5.1. Advantages of images that appeal to the senses in preaching

If preachers use concrete images and symbols to describe a situation in a sense appealing way (i.e. through picture language), the Korean pulpit would be able to influence the character of the congregation. Preachers will also be able to appeal to the imagination of the audience whose interest and emotion will be captured by the truth of God's word. Sargent (1994:128) points out that, "A sanctified imagination is a great boon for a preacher and brings benefits to the congregation, enabling them to concentrate and be alert."

5.1.1. Advantages of sense appealing images to the congregation

The homiletic process involves four elements namely the Bible, the Crucified and resurrected Christ, the congregation and the preacher. Further, the sermon delivered to the people by the preacher is based on the love of Jesus Christ demonstrated on the cross and on the word of God:

To summarize: in the painting we see the crucified, resurrected Christ who is the God who saves, the biblical text, the congregation and the preacher. The relationship between these four elements determines the preaching. The wonder of preaching takes place when, through an act of the Spirit, these elements converge to become so related that God reveals Himself to a congregation through the Bible and the preacher. In this blending of voices, this interplay, lies the promise and challenge of that which we call "preaching." Within this matrix, this fourfold relationship, the miracle can take place, i.e. the words of preaching become words and Word of God (Cilliers 2004:24).

When modern preachers preach, they need to catch the attention of the congregation members by studying the Text and proclaiming the loving presence of the Crucified Christ. However, the sermon also needs to foster a good relationship between the congregation and the preacher, and fill the cultural and generation gap between the preacher and the young people who live in a contemporary culture. According to Willimon and Lischer (1995:118), “Preaching is also being influenced by the imagistic nature of contemporary culture.”

Congregation members today live in a world of imaginative modern culture. Therefore, they would identify with image sermons more than sermons delivered in any other way. Sense-appealing images in sermon can capture the attention of the congregation by stimulating their five senses. In particular, youths are more at home with a modern culture that is characterized by high technology which appeals to their senses. As mentioned in chapter 2, youths are used to smart phones with touch pads, and they enjoy watching television and movies, playing online games, shopping, chatting with their friends and getting information through the internet. They make use of all their senses to enjoy all the functions of the smart phone; therefore, they are more sensitive to a sermon when it involves their other senses, and they approach it more easily. According to Kim (2007:67):

High technology society has a characteristic called times of high-tech and high-touch. There is various and composite multimedia to have a function that it is developing than put Television, a newspaper, a telephone, a facsimile etc together. All these things are complicated technically, but the principle is simple. High technology society of the center purpose use whole human of sensory organs through sight, hearing, touch and feel for giving satisfaction to persons. In this way, people want to be more strongly impressed (high-touch) through various media (high-tech).

Using sense-appealing images in sermons have some benefits for the congregation, as it creates a contact point between the members and the preacher in the process of writing and delivering the sermon. It stimulates their five senses and helps trigger the creative imagination of the people when the appropriate picture language is used for the text. When the sermon is introduced to an audience, it is as if a picture is drawn in their conscious mind through picture language. They can concentrate on the sermon because their eyes can see images, which also open the door of their mind to the truth of God’s word. All the other

senses also engage with the picture language to clarify the message and remove all distortions, as the imagination of the congregation is stirred. Adams (1982:86) explains that:

The immediate purpose of using sense appeal in preaching is to add the dimension of reality to truth by helping listeners to sense (experience) what you are teaching from the scriptures. Sense stimulation in preaching enables listeners to “live” or “relive” an event or experience.

In the same vein, Craddock (1993:213) points out that:

Imagination is the ability to form images in the minds of their listeners that are not physically present to their senses, so that they find themselves in a wider world with new choices about who and how they will be. Further, it is the ability to make connections between two different frames of reference so that a spark is struck at the point where they intersect illuminating a new possibility.

There are advantages to the congregation with the direct or indirect use of the sense of sight, hearing, touch, taste or smell when sense-appealing images are used in preaching. Adams (1975:12-27) describes appeal to the sight, appeal to the hearing and appeal to other senses, namely, the sense of touch, taste and smell thus:

Appeal to the sight:

Painful as the picture is, it will do you good to paint it. You will need neither canvas, nor brush, nor palette, nor colors. Let your thoughts draw the outline, your love fill in the detail; I shall not complain if imagination heightens the coloring (Spurgeon 1873:212).

Therefore, he demanded that his listeners open their eyes and see what he had to show them from God. This, incidentally, indicates that he saw preaching as a cooperative enterprise in which not only the preacher, but also the listener is an active participant. In this he was far ahead of his times.

The window of the listeners' mind can be opened through picture language and they can draw the picture with their “spiritual eyes”³² or “the eyes of the mind”³³ by appealing to the sight in preaching. In that way, they can access the world of the word of God through pictures.

Appeal to hearing:

³² C. H. Spurgeon 1873. *Spurgeon's Sermons Volume 19*. The sermons of Charles Haddon Spurgeon were the pinnacle of preaching in mid-nineteenth-century England.

³³ C. H. Spurgeon 1873. *Spurgeon's Sermons Volume 19*.

Second only to sight appeal was his appeal to hearing. Many of the passages in which such appeal occurs have to do with song and include a reference to the human voice... often the appeal to sight and hearing were closely joined. Whenever this occurred the usual order was first sight, then hearing. He first sketched the scene from a distance, then brought the listener nearer so that he might hear what was said. Sometimes, however, the purpose was to enable him to touch, or smell, or taste the object in view. But almost always, sight preceded the other senses.

His words are music... I catch the intonation of each syllable as it falls, for it is like the harmony of the harps of heaven. Oh! There is a voice in love; it speaks a language which is its own (Spurgeon 1855:73).

Many voices clamor for our attention... all call to us and entreat us to hearken, but the Father says, "Hear him..." If Jesus were dead and his prophetic office extinct we might hear other; but since he liveth, we hear the celestial voice rolling along the ages and distinctly crying. "Hear ye him..." Oh, to be content with hearing Christ, and letting other voices go away into the eternal silence (Spurgeon 1868:73).

As Adams(1975: 18-21) has also noted, the appeal to sight and to hearing often intersects with each other. In the expression, "the harmony of the harps of heaven,"³⁴ it is as if we hear through our ears the sound of harps from heaven; the picture of harps and heaven is drawn. Thus, appeal to the hearing brings up the images in the preacher's sermon; it conjures a mental image in the listening congregation and connects the congregation to the preaching.

Appeal to other senses:

If humans lose their sight and hearing, they can try to identify things by touch. For example, in Judges 16:26, Samson's eyes were pulled out by the Philistines and he lost his sight. After that, when the Philistines offered a great sacrifice to Dagon their god and celebrated, they brought in Samson who depended on his hands to feel the pillars and break them: "And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them."

Sense of Touch:

The sense of feeling (kinesthetic sense, or of touch) includes many things. It may be activated by temperatures, hot or cold to the touch; consistencies, hard, soft, wet or dry,

³⁴ C. H. Spurgeon 1855. *Spurgeon's Sermons Volume 1*.

textures, rough or smooth; or sensations like pain. These can be external to the body or internal. Spurgeon regularly preached with such appeal:

Out with your finger! Dear soul, out with your finger! Do not go away till you have touched the Lord by a believing prayer or hope (Spurgeon 1873:121).

Human reaction to the pain of a thorn-prick was suggested this way:

The table is daintily spread; the manna of heaven lies close to our hand, but, because there is a little rent in the garment, or a small thorn in the finger, we sit down and cry as though the worst of ills had happened to us! (Spurgeon 1865:201).

The death of an unsaved man was described in terms of touch appeal and bodily sensation: He shuts his eyes, but he feels the cold and bony hand upon his forehead; he quivers, for the sting of death is in his heart (Spurgeon 1855:279).

Clearly, the sense of touch plays an important role in distinguishing objects. Thus, when the congregation experiences a sense of touch in preaching through picture language, it would understand and receive the message of the sermon more easily, as the preacher makes contact by both external and internal means. In addition, the congregation members can feel and approach the word of God in their minds through the sense of touch from the picture language.

In Matthew 26:26-28, Jesus Christ ate bread and drank wine with his disciples, saying the bread was a metaphor for his body and the wine a metaphor for the blood of his covenant. Actually, Christians eat a piece of bread and drink a cup of red grape wine to conjure the image of Jesus and his blood of the covenant at the time of the Eucharist in church. In the same way, listeners in the congregation can conjure images that would help them to comprehend the preaching message through the sense of taste from picture language in the sermon.

Sense of Taste:

Like the appeal to hearing, taste appeal fell almost exclusively into the categories of the “pleasant” and “unpleasant.” The favorite taste of all was that honey:

Suppose you tell me that honey is better. I reply, “No, I am sure you cannot have tasted it; taste it and try” [note the direct appeal]. So it is with the Holy Ghost (Spurgeon 1865:62).

It is a text to be treated as the manna was that fell from heaven; namely, to be tasted, to be eaten, to be digested, and to be lived upon day to day (Spurgeon 1864:09).

It does one good to see a hungry man eat his food. To him every bitter thing is sweet. He does not turn over his food and cut off every little bit of gristle, as some of you do because of your delicate appetites (Spurgeon 1873:184).

Adams(1975: 24-26) considers some quotations from Spurgeon's sermons to explain the effects of the sense of smell in the sermon on the audience. In the two quotations above, Spurgeon tried to stimulate the sense of smell of the congregation members with the use of the word, perfume. The expression, "fragrant spice, perfume" in the first quotation is a metaphor for grace, while "noxious smells of corruption" is a metaphorical way of describing the inside of an ordinary tomb, and "a perfume" in the second quotation is a metaphorical term for the interior of Christ's tomb, and an appeal to the sense of smell. These metaphorical expressions make it possible for grace, like fragrance and perfume, to be fully felt in the room and in the house. The metaphor in the second quotation produced an impression of smell, a sickly odor from the one tomb and the fragrance of Jesus from another tomb. In this manner, listeners are able to give shape to the image as if drawing a picture from the sermon through the sense of smell. The audience can concentrate more and more on the sermon through the appeal to the sense of smell, and they can approach the content of preaching more easily.

Sense of Smell:

The contrast between pleasant and unpleasant odors prevails; nothing more-or-less neutral in nature was found:

I have hope of a family when one child is converted; for grace is like precious ointment; it spreads a perfume all around. When a box of fragrant spice is put into a room, the perfume soon fills the entire chamber, then creeps silently up the stairs into the upper rooms, and ceases not its work until it has filled the whole house (Spurgeon 1862:86).

The vault is not damp with the vapors of death, nor doth the air contain ought of contagion... In an ordinary tomb, "there are noxious smells of corruption..." But in Christ's tomb, "there is no scent, yea, rather, a perfume" (Spurgeon 1855:215).

Sense-appealing images in sermons motivate the audience to appreciate the word of God and change their attitude and way of life as the preacher appeals also to their emotions through images that come up in the preaching. Thus, sense-appealing images help listeners to

understand the preacher's sermon with all their senses as the method also helps to open their minds to receive the word of God without difficulty.

5.1.2 Advantages of sense appealing images to the preacher

Various images are present in the historical stories, poems, letters, biographies, etc., in the Bible and these are expressed in metaphors, paradoxes, symbols, parables, similes, riddles, and stories. Preachers can make practical use of images in their sermons to enable them interpret biblical images properly, and in a way that their congregation would understand. Eslinger (1989:22) notes that:

There is a need for the preacher to live in the image and story world of the text. This imaginative participation in the biblical symbol is as critical to preaching as imaginative listening, since it results in a coalescence of the world of scripture and our world... The ability to grasp the symbols of Scripture, which thereby allows authentic vision of our experience, is essential for preaching.

Kim (2010:93-95) has identified three types of imagination in the Bible namely the historical imagination, the contextual imagination, and the common sense imagination. Each of these types of imagination can be categorized based on features such as the specific quality, scope, meaning and function.

Historical imagination:

According to Kim (2010: 93), all the events and words in the Bible occurred historically and in unique environments. However, generally, the Bible itself does not record or present them concretely, but the context of the text in terms of time, environment, culture, geographical background or circumstance needs to be considered in preparing a sermon in order to facilitate the understanding of the text. Thus, historical imagination is imagination of the historical situation and background of the text. Historical imagination employs imagination based on expert knowledge from archeology, geography of the biblical world, Bible history, the New Testament and the Old Testament background. It reconstructs historical events in the text and uncovers the meaning of the text as well as the intention of the author.

As mentioned above, most of the content of the Bible includes historical facts. Therefore,

when preachers study the text, they have to consider the context and the culture of the time to arrive at a correct understanding of the text and to facilitate sermon delivery. When the biblical narrators related history in the Bible, they used various expressions and images. Historical imagination provides the preacher images for correct interpretation of the text.

Contextual imagination:

Kim (2010: 94) further asserts that appreciating the meaning of the text in context is the basis for the interpretation of the Bible. The context plays a critical role in understanding the meaning of a word or of a passage. Contextual imagination attends to the context to understand the meaning of the text and its intention. Being able to imagine the context of the text helps to uncover the meaning of the text in a profound way.

Preachers can approach the text and find help in interpreting and understanding the text through contextual imagination. Lastly, if a preacher grasps the common sense imagination in the text, he/she would be able to understand the deep meaning of the text.

The common sense imagination:

Kim (2010: 94-95) has noted that There is a common sense that everyone sympathizes with in humans. When a preacher understands the text, he/she makes use of common sense sympathy with all the people even if it is not stated literally in a common sense way. One of the tasks of a preacher is to grasp the deep meaning of the text in order to sympathize with the audience in a sensible way. This is called common sense imagination. Of course, common sense imagination is based on aspects of the historical imagination and the contextual imagination.

Therefore, when preachers study the Bible, they need to take into consideration the three types of imagination – the historical, the contextual and the common sense imagination – in order to interpret and understand the depth of the text correctly and draw out a good sermon for the congregation. Thus, the use of sense-appealing images in sermons helps the preacher to interpret the text accurately and correctly.

Most modern cultures draw on images which inundate their surroundings every day, hence,

they are referred to as the image culture. Wallace (1995:7) shows that, “Images come to us endlessly from the day and night... Images, image, images! They come so frequently that we are inured to their impact. Most of the time, they bombard us without really touching us.” Modern people are used to images in everyday life and most of the images are designed to stimulate their senses. The Bible is also full of images, and if preachers make use of images through picture language, they will be able to solve the problem of the generation gap between them and young people. In particular, they can restore the relationship with the younger generation which has been severed by the digital culture. According to Adams (1975:29-30):

A successful substitution of words for objective visual, auditory, taste, kinesthetic and olfactory sensations demanded a disciplined art as true as that required to paint pictures on canvas. To paint word pictures, describe sounds, tastes and odors, as well as touch sensations with such vividness and realism that one's hearers might experience these sensations as though they were actually experiencing them objectively, demanded study and training even more rigorous than physical art.

Thus, sense-appealing images in sermons would convey effective and persuasive sermons from the preacher to the congregation, enabling the preacher to gain maximum attention of the audience.

5.2. Disadvantages of images that appeal to the senses in preaching

As mentioned above, employing sense-appealing images in sermons helps to convey a message to the audience effectively. However, using sense-appealing images in sermons also comes with certain disadvantages.

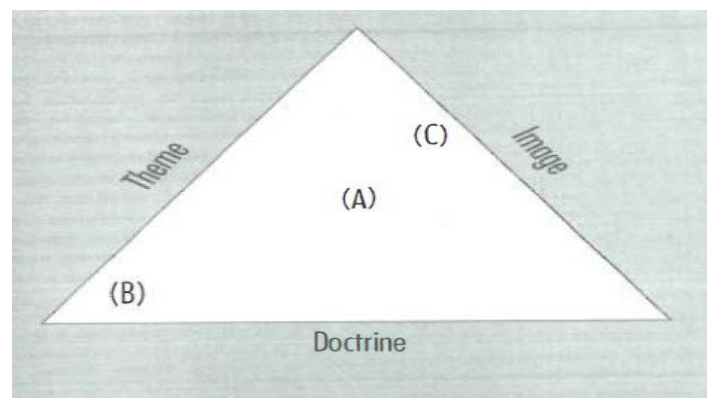
5.2.1. Need for simple sense appealing images in sermon

The application of sense-appealing images in sermons demands patience and conciseness but clarity of purpose is also important for effective preaching. If sense-appealing images in sermons are complex and difficult to understand, congregation members will become confused and bored. When used in sermons, picture language should tally with the sermon's content. If it comes in too many different colors and shapes, the congregation may experience confusion and reject the sermon. Buttrick (1987:48) affirms that:

In general, every move within a sermon scenario ought to be shaped differently. Often we will hear a speaker who, though using vivid language and glittering imagery, is strangely tedious. Usually the cause of our boredom is a similarity in developmental systems – many of the ideas being presented come to us in the same rhetorical shape. So, unless a speaker is skilled enough to shape deliberately two different ideas in the same way so that they will overlap in consciousness, the general rule will be different development *for different ideas*. Though the rule of different shapes for different moves may seem to place a heavy burden on imagination, it does not. In the process of thinking through a move, we will have stumbled on all sorts of material.

In his book, Eslinger has introduced Wilson's TDI (Theme, Doctrine, Image) model which shows that the text has a theme which connects with both doctrine and image, as shown in the diagram below:

Table 7: Theme-Doctrine-Image Triangle



If the preacher selects a suitable and simple theme for the sermon among several themes in the text, it helps the congregation to concentrate and it bridges the gap between the text and doctrine. Thus, using one image in a sentence can help the congregation to concentrate on the sermon (Eslinger 2002:238). Moreover, if the theme and the image are not complex, the preacher would be able to preach a clear sermon and the audience would understand and focus on the sermon.

5.2.2. Excessive use of and emphasis on sense-appealing images

Another point of concern is the tendency to use sense-appealing images in sermons in an excessive fashion. Too much emphasis on the images could cause both the preacher and the

audience to be distracted from the essence of preaching, which is the love of Jesus on the cross. The sermon delivery method functions as a bridge between the word of God and the congregation which is more effective when it appeals to the five senses; but the preacher should not forget that the purpose of the gospel should be at the core of the sermon. Campbell (1997:216) notes that:

As a form of discipleship shaped by the identity of Jesus Christ, preaching is not primarily storytelling or narrative artistry, but rather an act of moral obedience. Like Jesus, who embodied the reign of God and challenged the powers of the world, but refused to use violence or coercion in that effort, so the preacher, always at a distance, is engaged in this same nonviolent resistance to the powers in his or her preaching. Not only is the preacher's *message* shaped by the story of Jesus... but the very *act* of preaching itself is a performance of scripture, an embodiment of God's reign after the pattern of Jesus. The preacher witnesses boldly, announcing the coming of God's reign in Jesus Christ and challenging the powers of the world that oppose God's way.

Moreover, when the preacher uses sense-appealing images in sermons, it is either the experience of the preacher, or a story excessively hyperbolic which could lose credibility. If a preacher insists on these formal sermons, they could be rejected by the congregation members and they may also be turned off by sermons in the future. For preachers to tune in to the culture of the present generation, they have to employ images suitable to that culture and which resonate with the experiences of the people. Of course, preachers should avoid excessive use of images in the sermon as this could detract from the truth of God's word. According to Buttrick (1987:107):

The reason we tend to reach for vague general terms is that we sense everyone in a congregation lives in some particular situation and that congregational situations will be varied. How can we image for everyone? Therefore, we tend to grab general terms and speak of "situations" or "relationships," assuming that people will fill in with images drawn from their own particular lives. But they will not. If we provide general *images*, however, people will tend to make them specific. By general images, we mean images likely to appear in everyone's human sphere... The trick is to reach into our own phenomenal consciousness, and to see what we see, describe what we may experience, and then to weigh images and experiences, to be sure that they are common to all. Notice, please, that we have used the word "concrete" and not "specific." If imagery is too particular it will put off a congregation. Therefore, go for concrete images and shun vague categorical labels.

Every method of sermon delivery has both advantages and disadvantages. However, if we maximize the advantages, the sermon will make a good impact on the hearers. In other words, if preachers take advantage of sense-appealing images in preaching to young people, they can provoke their interest in the word of God. Youths, in particular, identify more easily with the image culture. Kim (2004:167) cautions that all preaching methods have their own merits; and it is precarious to regard a particular approach as absolute because, no method serves a universal purpose.

5.3. Employing images that appeal to the senses in preaching

The 21st century ushered in advances in science and advanced technology which have led to different communication cultures in the last ten years. Many members of the Korean church have not been able to cope with these changes, particularly, changes in the communication culture of youths which are influenced by internet application programs and other high tech innovations. Cilliers (2012:41) confirms that, “The advent of modern communication technologies has however changed this situation fundamentally. Immediacy has become mediacy (mediation via technology).” For instance, when youths chat through messenger applications on their smart phones, they send messages to one another with several types of icons by which they can feel their partner’s emotions or appreciate their sense of sight, hearing, touch, smell, and taste from these icons. Thus, modern people, particularly, youths, are already used to the sense culture, and if preachers appreciate modern culture it should reflect in sermons tailored for the younger generation. Willimon and Lischer (1995:243) affirm that:

Those responsible for the future of preaching in Latin America know that such a task calls for new skills in communication, including expertise in new technologies as well as a deepened awareness of their impact on modern culture. The contribution of the social sciences as a source for understanding the milieu in which the gospel is preached is taken more seriously. Preachers need to learn how to facilitate dialogue and the exchange of information and ideas. They need to become experts in the communities of which they are part and to learn to discern the sources of the violence, misery and death that are ever-present realities.

A characteristic of youth culture is forming the culture community which is regardless of

time and place. The development of smart phones and internet access has amplified the cultural situation. Cilliers (2012:47) notes that, “The basic structures within which we exist (Tillich) would then not only be time and space, but also community. Time and space are transformed into *kairos* within community. The network society (e.g. internet) does not seem to need (face-to-face) community.” For example, youths engage in conversations with their friends on smart phones using image chatting programs in cyber space, and they do not go to a mall to do their shopping as they can shop and order for things on smart phones in the bus, train, subway, school and at home or anywhere else, and they can get their orders through a courier company or a deliveryman. Thus, with smart phones, youths are able to communicate regardless of place and time. This trend is a threat to the church pulpit because some young people do not feel the need to worship physically in church since they can connect with worship services on the internet using the smart phone.

When the preacher prepares a sermon, he/she may not put into focus every aspect of culture, because the preacher depends more on the Holy Spirit in studying the text and in prayer. Cilliers (2004:186) explains that, “Preaching primarily is prayer; in no way can it be separated from, or even thought apart from it.” If listeners do not understand or receive a preacher’s sermon, it means the preacher is preaching to himself or herself. On the role of a preacher, Craddock (1979:60) shows that, “He speaks not only to them but for them and seeks to activate their meanings in relation to what he is saying.” Thus, in preparing a sermon, the preacher takes into consideration the cultural situation and experience of the audience. In particular, preachers need to consider a culturally acceptable way to deliver their message to the congregation. Buttrick (1994:54) says that, “The gospel addresses all sorts of well-formed culture faiths in any congregation”. It is important therefore to consider culture in preaching.

As noted above, contemporary youth culture is built around advanced technology which employs the five human senses, and enables them to enjoy life freely without being constrained by time and place. However, youths are easily bored and do not want to be restricted by time and place. Can the preacher therefore adjust to the culture of young people by employing a different sermon form? Many preachers probably ask themselves this question. The claim here is that using sense-appealing images in sermons is one answer to

this question, as this type of sermon would satisfy the cultural experience of youths. Craddock (1985:199) suggests that:

As a regular practice, comb through your sermons for ideas and concepts that are vague and difficult for listeners to receive, much less experience. With each, or at least most, put the idea or concept into a phrase that appeals to one of the five senses. This is not to say that all truth and reality can be appropriated through the senses, but some can be. In other cases the senses can aid the faculties in understanding, sorting out, and experiencing. This exercise takes effort but listeners are grateful for the preacher who ponders the weight of a grudge, the touch of friendship, the odor of death, the sound of youth, the taste of remorse, the color of joy.

Sense-appealing images in sermons stimulate listeners' emotions, as they can draw on the canvas of their minds images that stimulate the five senses through picture language. Most young people can confirm that picture language stimulates their interest in the word of God and cause them to participate in the service and understand the message. Adams (1982:86) also remarks that, "The immediate purpose of using sense appeal in preaching is to add the dimension of reality to truth by helping listeners to sense (experience) what you are teaching from the Scriptures." However, as mentioned above, when preachers make use of sense-appealing images in sermons, they need to also consider the advantages and disadvantages of this method of sermon delivery. Adams (1975:43) adds that, "To those who would follow in his steps, this truth must be emphasized: there is no short cut to good preaching. Study, time and hard work are the only means whereby the techniques of Sense Appeal may be acquired."

We have shown that in the Korean church, most preachers are stuck with the traditional method of preaching, and many young people consider this boring and uninteresting especially because in the sense that the method is too rigid and monotonous. However, because using sense-appealing images in sermons correspond with youth culture, it is a good way to eliminate aspects of the Korean sermons that youths find threatening.

5.4. Conclusion of chapter

The discussion above has shown that employing sense-appealing images in sermons is a good way of communicating the word of God to the congregation. As Adams has noted, each of the five senses – the sense of sight, hearing, touch, taste and smell – stimulates the congregation members and helps them to understand and concentrate on the preaching. The

preacher is also able to interpret the text correctly and understand its content.

On the other hand, when preachers make use of sense-appealing images in sermons, they need to avoid using complex picture language which can confuse the congregation and agitate their sensory organs. Furthermore, the distance between the preacher and the congregation is bridged when sense appealing images are used but then excessive use of images may also weaken the substance of the gospel message.

If a preacher applies sense appealing images in his or her sermon, it will gain approval of young people because youth culture is influenced basically by the five senses and by high technology. Sense-appealing images in sermons evoke a passionate response from the congregation, as the images stimulate their five senses and induce their curiosity about the gospel and the text of the sermon. Moreover, because senses-appealing images in sermons identify with the modern culture of the younger generation and the modern audience, it is a suitable method of sermon delivery. Appealing to the senses in preaching is a good way to reach out to young people in the Korean church, as they would become more interested in and more familiar with the Bible, while sermons would also become less tedious to them. In addition, the method could help overcome an aspect of the present crisis in Korean pulpit.

6. Summary and Conclusion

6.1 Summary

The research has examined the influence on young people of sense-appealing images in sermons in the preaching ministry of the Korean Church today, that is, in relation to the traditional sermon method. Based on Osmer Practical Theological methodology, it examines the need for picture language or image language in sermons. The study has focused on the need to introduce a new preaching culture to Koreans youths that will resonate with their multimedia culture and character. In addition, it outlines the advantages and disadvantages of traditional method of sermon delivery, and presents the use of sense-appealing images in sermons as an alternative tool for overcoming the weaknesses of traditional sermons. Although, using sense-appealing images in sermons does come with its own disadvantage, the benefits for youths outweigh the shortcoming. In what follows, a summary of the chapters in this study will be provided.

In chapter 2 the study has noted that many young people leave the Korean church because they find it uninteresting and the sermons boring. Many preachers persist in using the traditional sermon method which employs logical, deductive and propositional steps and which are often disagreeable to young people since the method does not take into account youth culture. Young people are at home with modern multimedia and communication devices, which enable them to get information anytime and anywhere, especially on their smart phones. Therefore, they have little patience when it comes to traditional forms of communicating.

However, many Korean preachers do not understand youth culture and they continue to cling to traditional sermon methods. Consequently, a cultural gap and conflict ensue between the preachers and young people, causing many young people to leave the church. It was argued that sermon trends would change when preachers understand youth culture and sentiments. Sermons will no longer be boring to young people when preachers no longer ignore their cultural background and interests.

The third chapter of this study, has pointed out that developments in advanced technology affect culture, which in turn directly influences congregation members, and preachers are becoming aware of this and are gradually being influenced by the latest trends and advances of culture and technology. Recent developments in high technology appeal to the five senses, and youths in particular are already accustomed to the five-sense culture through the 3D and 4D television, 3D movies, touch screen computers and smart phones, etc. There is no doubt that the high-tech culture is already operative in the church, because preachers some, not all are starting to pay more attention to the latest cultural trends and advances in technology, so they can be more influential in the relationship youths have with themselves and the church.

Thus, current high-tech culture that appeals to a combination of the five senses can produce changes in the attitude of modern congregations especially of young people, even as it has created a revolution in high-tech culture in the modern society. The church needs to be challenged by these innovations and embrace new trends in preaching methods that would suit the needs of its audience, particularly, of the younger generation.

Furthermore, the chapter showed that topical sermon and textual sermon methods have been at the forefront of preaching in the Korean church for a long time. The methods produced revival in the Korean church and shaped the country's socio-economic development directly and indirectly. Preachers should therefore take into consideration that they are sharing the Gospel message with an audience in a socio-economically developed context. They need to identify with the high-tech culture in sermon delivery in order to catch the attention of modern youths who are used to a culture of images. However, the Korean church does not seem inclined to embrace changes in modern culture for the sake of its young people as it continues to cling to traditional sermon forms at the expense of new trends in preaching methods. This has led to crisis in the Korean church pulpits.

Chapter 4 of this study has also considered the role of imagination in using sense appealing images in sermons. Imagination was at work in the task of creation, and many human inventions are products of imagination. The power of imagination lies in being able to conceive new inventions, rules, programs, etc., which contribute to the economic, scientific, cultural, social and political development of society. Biblical authors also copiously

employed images in the form of similes, metaphors, symbols, parables, and paradoxes to appeal to the senses. The use of imagination can therefore help the modern reader to understand the historical background of a biblical passage and event as well as enable the preacher to understand and interpret the text. We have also noted Preminger's identification of three types of images namely the mental image, the metaphorical image and the symbolic image, and that most images are formed in the right side of the brain which also reacts to emotional appeal easily. The right brain remembers images, accommodates fictional and poetic stories, and creates new ideas, etc. In particular, the chapter has shown that Spurgeon employed imagination and sense-appealing images in his sermons, in line with the use of picture language or image language in the form of metaphors, paradoxes, parables, similes, and riddles in both the Old Testament and the New Testament.

In chapter 5, it was argued that sense-appealing images in sermons can affect the members of the congregation positively and can help capture their attention. We have also noted Adams reasoning that the stimulation of the sensory organs (the five senses) can enhance the congregation's capacity to understand and make sense of the preacher's message. There will be a clearer understanding of the text when the preacher correctly interprets the text by employing sense appealing images in the sermon. In order to simplify a complex message, the preacher should consider the use of pictorial language in a sense-appealing way. Miscommunication between the preacher and the congregation can be reduced once the preacher makes use of sense-appealing images to describe a situation or an experience which the audience can relate to. Furthermore, by paying attention to the importance of images, those who are confused will get a clearer understanding of the message and a positive picture of the good news being preached.

When the five senses are continuously stimulated with sense-appealing images accessed through technology, the preacher would get the attention of young people on relevant issues. Sense-appealing imagery as a tool for interpreting texts will evoke a great deal of interest in sermons, which could lead to further curiosity on the part of the audience to actively engage with the sermon and the gospel. Using sense-appealing images in sermons resonates with a modern congregation and the culture of young people who have strong ties with modern

culture and technology. Sense-appealing images will thus stimulate the interest of youths in the Korean church and in the Bible. Thus, the Korean church has the opportunity to actively transform the sermons from its pulpit from boring to exciting, and to share the good news in order to resolve the crisis of losing its younger members.

6.2. Conclusion

In present times, the crisis that the younger generation of the Korean church are facing, takes its place within the sermon. Particularly, the youth-focussed sermons are in a more critical situation. Multimedia and communication technology are the youth's resources for information which has become more accessible than ever before in human history. The Youth became familiarized with terms such as easy, simple, quick and exciting which are having a detrimental effect on their patience and perseverance. Despite newer cultures with their own demands in which the youth is submersed, preachers still hold to traditional methods of preaching. Alternative methods such as the sense-appealing images method can be used in youth to address somewhat of the younger generation. Thus, the researcher will conclude the study by suggesting many solutions to the preachers of the Korean church and study the contribution of sense-appealing images in sermons.

6.2.1 Suggestions for the Korean church and preachers

Korea surprised the world with its rapid economic growth and the revival experienced by the church in a short time. Korea is rated as the country in the world, with the second highest number of missionaries. However, the current condition of the Korean church is not so good, and various factors may account for this decline. First, the Korean church fell behind in the training and spiritual upliftment of its preachers. Consequently, many preachers today download sermon data from the internet or reproduce sermons by other preachers. Indifference to the education of preachers by the Korean church caused the congregation to eventually turn its back on the message from the Korean church pulpit. Jeng (1981:137) confirms that Korean preachers lack regular training in sermon delivery methods, using modern technology. Many preachers prepare their sermons by copying sermons of other successful preachers. This approach has created a crisis in the Korean church pulpit.

As noted above, the indifference of the church towards the training of preachers has resulted in the indifference of the members to church sermons. Ultimately, the growth of the church becomes stagnant. One cannot deny that professional training of preachers in the area of sermon preparation and delivery is essential in reaching out to young people who are the future of the Korean church.

Second, many Korean preachers have stuck to the traditional method of delivering sermons and have refused to change. However, congregation members have outgrown this method and desire to experience the essence of the sermon with their five senses. Kim (2007:238) notes that a logical, propositional and demonstrative sermon form could have a lasting influence on the audience but young people operate in a different environment that is controlled by electronic devices. Kim (2007:21) also points out that the church has not adjusted well to the changing times, and if the church lapses into a state of apathy, weakness and fear, it will be taking a step of death. Thus, a preacher should not insist on one type of sermon method because each method has its own advantages and disadvantages, and the congregation especially the youths may require a different form of sermon delivery that is relevant to the changing times.

Third, preachers need to understand the changes in the culture of the congregation. At the heart of youth culture today are the latest technological gadgets and high speed internet access. Youth culture is characterized by rapid change, speed, and interest in things that appeal to the five senses; hence, they do not have patience for monotony and boredom. Gye (2008:229) notes that the post-war generation of Koreans is not patient and it has lost interest in sermons or the content of preaching. They have closed door of their mind and live in an imaginary world. Therefore, sermons for the post-war generation must primarily be relevant and interesting.

Many preachers are challenged by the new youth culture, and because preachers refuse to change, ultimately, young people turn away from the message. Kim (2007:227-229) identifies three points a preacher must always bear in mind. First, for effective communication, the preacher needs to study new paradigms and methods in preaching. Second, the preacher

could consider a variety of sermon methods, and third, the preacher could study sermon forms in relation to changing times and culture.

As noted earlier, Korean preachers should always show interest in changes in culture, variety of methods, and trends in producing sermons for an audience that is accustomed to variety. One way of achieving this is to employ sense-appealing images in sermons. However, the preacher also certainly needs to undergo training to be effective in interpreting and preaching the word of God. Adams (1982:87) confirms that, “Sense appeal, when effective, helps the members to experience the impact of truth in addition to merely thinking about it. The Scriptures, and scriptural principles, come alive for them and help motivate them to a biblical response.”

The preacher’s experience in the study of the Word is delivered directly to the congregation members through picture or image language which stimulates their interest in and understanding of the Bible. In this way, the preacher’s study and application of the biblical message creates a bridge between the audience and the Word.

6.2.2. Contribution of this study

Protestantism got to Korea in 1884 and since then the traditional method of delivering sermons which led to the revival of the Korean church has been embraced firmly by Korean preachers. Regrettably, the traditional sermon method has become a burden to the Korean church and preachers. According to Kim (1997:174), Korean preachers are mostly insensitive to the use of language in the Bible. Once they find several abstract and religious concepts or instructions in the text, they think that the interpretation of the text is over. They do not ask why the biblical authors used a particular picture language in the text. Rather, the preacher divides his message into three points, and the message turns into a repetitive sermon which has become stale and dull. However, the gospel that is communicated in language that is too abstract can easily become religious opium.

Ultimately, the insistence on the traditional sermon method may not help the growth of the Korean church. Rather it may actually turn people away, in particular the youths and those who are accustomed to multimedia communication. Nevertheless, the traditional sermon

method has some good points. For example, every sermon is based on the Bible and should have the biblical message at its centre. The preacher can deliver a strong message to the congregation through deductive and propositional sermons or by demonstration and persuasion (An 2010:51)³⁵.

At the centre of the traditional sermon is the question, “what is being delivered?”³⁶ However, for the younger generation, the question is not “what is being delivered?” but “how is the message delivered?” In other words, the traditional sermon overlooks the importance of the method of delivery and the interest of the audience which is at the centre of the message delivery. The traditional homiletic method of passing instructions needs to change in order to change the congregation’s life. Otherwise, it would remain on the level of abstract concepts. When a traditional sermon is preached, to the audience, it is a “sermon that has no sound” because it is not a reformative sermon that is able to change lives. Therefore, the sermon should become a “sermon that is heard” by the congregation (An 2010:65).

Although the traditional sermon has many advantages, its main weakness is that it does not reflect changes in the environment and culture of its audience. This study has attempted to offer a solution to these problems. Specifically, the use of sense-appealing images in sermons could be a solution to the problems inherent in the traditional sermon method which does not consider the changes in the environment and culture of the audience. The alternative approach could help bridge the cultural gap and resolve the conflict between the preacher and the younger members of the congregation. Consequently, the effective use of sense-appealing images in sermons could help surmount a critical challenge in the Korean church.

In addition, this study can reinforce preaching, as an essential ministry, by integrating the preaching ministry and the youth group activities. The sense-appealing images in sermons are surely an application instrument that will be able to improve the form of preaching for the

³⁵ An Oh Sun 2010. *포스트모던 시대의 청중에게 들리는 설교* (A Sermon Heard by an Audience in a Postmodern Age). Available Online: http://www.riss.kr/search/download/FullTextDownload.do?control_no [Accessed: 28 February 2014].

³⁶ Lee U, An G, Ryoo E, 2010. *정3인 3색 설교학 특강* (Three Colours of Three People – Homiletic Special Lectures). Available Online: <http://moksinsin.duranno.com/common/news/search.asp?keyfield=all&key> [Accessed: 28 February 2014].

preachers, they will be able to utilize advance technology which appeals to the five senses and will enable them to influence the younger generation more profoundly in their biblical growth and understanding in the Korean Church.

6.2.3. Suggestions for future research

The sense-appealing images in sermons are not simple methods that are utilized effectively in sermons in order to do training and praxis. ‘How can preachers utilize the sense-appealing images in sermons as the Word of God for the younger generation?’ This issue could become a suggestion for future research. In addition, the researcher would suggest several different methods for using the sense-appealing images in sermons.

Firstly, preachers could read books for increasing their imagination skills. If the preachers read books, they could get an abundance of picture and image languages from them and they could apply them in their sermons. Secondly, preachers are training and praxis the sense-appealing images in sermons of their everyday lives. Preachers try to utilize sense words and sentences that they are quite often praxis and trained in, for developing the sense-appealing images in sermons. Thirdly, preachers need to be prepared completely and apply these types of sermon methods, of sense-appealing images in their sermons. This demands patience, conciseness and clarity of focus which is also important for effective preaching. Furthermore, these types of sermon methods demand that preachers spend time practicing repeatedly before preaching. Fourthly, preachers need to be analyzed on how they seize the younger generations interest in the different aspects of church situations and circumstances. Particularly, they would study that the preacher needs to closely observe the youth’s ever changing technology culture, in order to understand the various types of sense-appealing images that would be required in sermons for them.

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